

A SHORT  
AND SWEETE  
EXPOSITION  
VPON THE FIRST  
NINE CHAPTERS  
OF ZACHARY.

BY WILLIAM PEMBLE.

2.PET.1.20.

No Propheſie of the Scripture is of any private  
interpretation.

Aug.de utilit.Cred.ad Honorat.cap.7.

*Nulla imbutus poetica diſciplina Terentium ſine Magiſtro attingere non auderes?  
Aſper, Cornutus, Donatus & innumerabiles alij requiruntur ut quilibet poeta  
poſſet intelligi: Tu in ſanctos libros ſine duce irruis, & de hijs ſine præceptore au-  
des ferre ſententiam?*

LONDON,  
Printed by R. Young for John Bartlet, at the  
Signe of the gilt Cup in Cheape-side.  
Anno Domini 1629.

EXPOSITION  
AND SWEET

ON THE FIRST

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LONDON  
Printed by R. Young for John B. at the  
Sign of the Blue Cup in Cheap-side.  
Adm. D. 1829.





To the right W<sup>or</sup>shipful, Katharine,  
the Wife of Nath. Stephens Esquire,  
Grace and Peace.

Right W<sup>or</sup>shipfull,

**A**lthough the Scripture be in its  
selfe most <sup>a</sup> perfect, both for <sup>a</sup> Psal. 119. 7.  
<sup>b</sup> sufficiencie and <sup>c</sup> perspicuity; <sup>b</sup> 2. Tim. 3. 16,  
yet in respect of us, cleere and <sup>17.</sup>  
<sup>c</sup> familiar Expositions have bin, <sup>c</sup> Pro. 8. 9.  
even from anon after the Apo- <sup>Pl. 119. 105.</sup>  
stles times, held of use and profite in the Church of  
God. For the same God who gave the Scriptures  
to be the <sup>d</sup> Rule of Faith and Manners, gave also <sup>d</sup> 1. Tim. 3. 16.  
<sup>e</sup> Doctors and Pastors, for the worke of the Mini- <sup>e</sup> Eph. 4. 11, 12  
stry, to the edifying of the Church: the Scriptures  
to be as the materials, Pastors as the <sup>f</sup> builders. The <sup>f</sup> 1. Cor. 3. 10.  
Scriptures, I know, are dark to many, because they  
are <sup>g</sup> blinde, to some because they are <sup>g</sup> blinded, and <sup>g</sup> 1. Pet. 2. 9.  
to all in sundry places, because our sight is dimme <sup>g</sup> 2. Cor. 4. 4.

## The Epistle Dedicatory.

h 1. Cor. 13. 9. *and but in part. A darke eye ( wee know ) hath need of a spectacle, be the light ever so cleere, and the letter ever so plaine, and the explanations of the godly and learned on the Text, are as a spirituall spectacle, to helpe to perfect the imperfect sight of our minds. Now the Scriptures are opened to us, not onely by the publicke preaching of the Word, but, in its kinde and place, also by the Writings and Commentaries of the Learned; whose pens and hands are, I doubt not, guided by a sweete influence of the providence of God, and some insinēt of his holy Spirit: this difference being ever observed, That the Writers of the Scripture were so i moved by the Holy Ghost that they could not erre; but Commentators and Expositors lye open to some errors, they sometimes speake as men, and not onely k may, but now and then they doe, and l must mistake. Tis true, that the Word of God is so brieft, that none can say he wants leisure to read it; and so plaine ( in necessities to salvation ) that none can pretend hee cannot understand it: but Withall tis most certaine, that as there are plaine places to feed us, so there are obscure places to exercise us. which harder bookes and places the better to understand, its our wisdom, first, to be qualified with a m simple and a n meeke heart, and then to acquaint our selves not only with the publicke Ministry,*

i 2. Pet. 1. 11.

k Rom. 7. 4.

l Rom. 8. 18.

Quia humiliores redeunt & doctiores.

Aug. de correptione & gratia. 9.

canon Rom. 12.

3. Rainold.

Thes. 1. lect. 12.

m Psal. 19. 7.

n Psal. 1. 9.

## The Epistle Dedicatory.

Ministry, but also with the printed Expositions of such Writers as are sound and cleere. Now amongst the hardest bookes of Scripture the Prophets may have place, and amongst the Prophets Zachary is a Deepe wherein an Elephant may swimme; and therefore I cannot but commend the wisdom of that man of God (the Author of this Booke) who bestowed his learning and his paines to open the mysteries of this Prophecy. Death ended his dayes ere hee could quite finish his Worke, and great weakenesse hindred an intended supplement: tis even pitie the Church should want it any longer, and therefore I make bold to publish it under your name, desiring God to giue a blessing to all that reade it, but chiefly to your selfe, whom the Lord in mercy hath made a sincere lover of the Word of God.

Yours in the Lord Iesus,

RICH. CAPEL.





I  
AN  
EXPOSITION VPON  
THE PROPHESEIE OF  
ZECHARIE.

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CHAP. I.



*IN the eight moneth, of the second yeere of Darius, came the Word of the Lord unto Zechariah, the sonne of Berechiah, the sonne of Iddo, the Prophet, saying,*

*2 The Lord hath beene sore displeased with your Fathers.*

*3 Therefore say thou unto them, Thus sayth the Lord of Hostes, Turne ye unto me, sayth the Lord of Hostes, and I will turne unto you, sayth the Lord of Hostes.*

*4 Be ye not as your Fathers, unto whom the former Prophets have cryed, saying, Thus sayth the Lord of Hostes, Turne you now from your euill wayes, and from your wicked workes: but they would not heare, nor bearken unto me, sayth the Lord.*

*5 Your Fathers, where are they? And doe the Prophets live for ever?*

*6 But did not my Words and my Statutes, which I commanded*  
B by

by my servants the Prophets, take hold of your Fathers? And they returned, and sayd, As the Lord of Hostes hath determined to doe unto us, according to our owne wayes, and according to our workes, so hath he dealt with us.

7 Upon the foure and twentieth day of the eleventh moneth, which is the moneth Shebat, in the second yeere of Darius, came the Word of the Lord unto Zechariah, the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I saw by night, and behold a man riding upon a red Horse, and he stood among the Myrrhe Trees that were in a Bottome, and behind him were there red Horses speckled and white.

9 Then said I: O, my Lord, what are these? And the Angel that talked with me, said unto me, I will shew thee what these be.

10 And the man that stood among the Myrrhe Trees answered, and said, These are they whom the Lord hath sent to goe thorow the World.

11 And they answered the Angel of the Lord, that stood among the Myrrhe Trees, and said, We have gone thorow the World; and behold, all the World sitteth still, and is at rest.

12 Then the Angel of the Lord answered, and said, O Lord of Hostes, How long wilt thou be unmercifull to Ierusalem, and to the Cities of Iudah, with whom thou hast been displeased now these threescore and ten yeeres?

13 And the Lord answered the Angel that talked with me, with good words and comfortable words.

14 So the Angel that communed with me, said unto me, Crie thou, and speake, Thus sayth the Lord of Hostes, I am jealous over Ierusalem and Zion with a great zeale,

15 And am greatly angry against the carelesse Heathen: for I was angry but a little, and they helped forward the affliction.

16 Therefore thus saith the Lord, I will returne unto Ierusalem with tender mercie: mine House shall be builded in it, sayth the Lord of Hostes, and a Line shall be stretched upon Ierusalem.

17 Crie yet, and speake, Thus sayth the Lord of Hostes, My Cities shall yet be broken with plenty: the Lord shall yet comfort Zion, and shall yet chuse Ierusalem.

18 Then lift I up mine eyes, and saw, and behold, foure hornes,

19 And

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## the Propheſie of Z' E C H' A' R I E. 3

19 And I ſaid unto the Angel that talked with me, What be theſe? And he answered me, Theſe are the hornes which have ſcattered Iudaio, Iſrael, and Ieruſalem.

20 And the Lord ſhewed me foure Carpenters.

21 Then ſaid I, What come theſe to doe? And he answered, and ſaid, Theſe are the hornes which have ſcattered Iudaio, ſo that a man durſt not liſt up his head: but theſe are come to fray them, and to caſt out the hornes of the Gentiles, which liſt up their borne over the Land of Iudaio, to ſcatter it.

**T**HIS Booke ſeemes to containe the ſumme of five Sermons, delivered by the Prophet Zacharie at ſeverall times; partly,

1. Doctrinall, as the firſt, Chap. 1. to the ſeventh Verſe, being a Sermon of Repentance, prefixed as a Preface to the other Propheſies both of Mercies and Iudgements: and that fitly; Repentance being the onely preparative to fit a People to heare of Mercie, and an onely meanes to eſcape Iudgement. In this Sermon we are to note,

1. The Circumſtances, which are three, viz.

1. The Time [*In the eight month*] two moneths after Haggai began to prophetic, Hag. 1. 1. when as the Iewes were in ill ſtate through Famine, and the worke of the Temple but newly taken in hand. [*of the ſecond yeere of Darius*] There was no King in Iſrael, from whoſe reigne to date their Propheſies: And who this King of Perſia was, Whether Darius the ſonne of Hyſtaſpis, or Nothus, wee'le leane to enquire, til we come to the twelfth verſe of this Chapter.

2. The Preachers Authoritie and Commiſſion; and that's Divine, from immediate inſpiration [*Came the Word of the Lord,*]

3. The Perſon, by whoſe Miniſterie the Meſſage is delivered: deſcribed unto us by his Name, Pedigree, and Office [*unto Zechariah, the ſonne of Berechiah, the ſonne of Iddo, the Prophet*] that [*the Prophet*] is to be referred to Zechariah, not to Iddo: Though there were one of that



\* Chap. II. I,  
13.

\* Genev. Note  
on 2. Chron. 24.  
22.

name a Prophet; yet that Zechariah was of his Progenie, is utterly uncertaine. This Zechariah is the same that is mentioned, *Matth. 23. 35. Luke 11. 51.* who, after \* the re-edifying of the Temple, was slaine by the Iewes: Nor needs any long dispute about it, seeing both the name of his Father is the same, Berechiah, here and in *Matthew*. And also the manner of Christs account easily perswades to it: who reckoning up the innocent blood shed by the Iewes, begins at *Abel*, and ends even in the last of the holy Prophets. Whereas after that Zechariah, 2. *Cbron. 24. 22.* many other Prophets and holy men were put to death. And moreover, What warrant is there, to turne Iehoiadas name into Berechiah? Is it likely he was *trinomius*, Iehoiada, Berechiah, and Iohanan? for so he is called in the Catalogue of the High Priests, 1. *Cbron. 6. 9.* Or what ground is there, to \* say Zacharies progenitors were Iddo, Berechiah, Iehoiada, &c. when no such thing appeares in Genealogie? Besides, it is not unlikely, that that Zacharie, in the second of *Chronicles*, was slaine in the Court of the People, after hee had preached unto them, standing in an high place among them, as appeares *Verse 20, 21.* but this was slaine in the Court of the Priests, *viz.* betweene the Temple and Altar: whither, being assaulted, hee ran for sanctuarie, as others before him had done, though they were no Priests, as it may be our Zacharie was not. Some thinke, it was Zacharie the Father of John Baptist, *Luke 1.* that Christ speakes of; but it is without all ground of good reason: and therefore I rest on the first, as a truth.

2. The substance of the Sermon; which is an exhortation to Repentance, briefly set downe, *Verse 3.* [*Turne ye unto me.*]

This exhortation is,

1. Confirmed and enforced by three Arguments:

1. From Gods fierce anger against their forefathers: [*The Lord hath bene displeased*] not in an ordinarie manner, but [ *sore displeased*] חַרָּה with boyling

the Propheſie of ZECHARIE. 5

boyling or foaming anger, [*with your fathers*] of former and later times, as ſtorieſ of the one, and woſull experience of the other, ſhew you, *Verſe 2.* Therefore turne and repent yee their poſteritie.

2. From Gods ſoveraigntie and high power to command, or puniſh: [*Thus ſayth the Lord of Hoſtes*] and againe, [*Thus ſayth the Lord of Hoſtes*] againſt whom there is no hope to rebell, and proſper, *Verſe 3.*

3. From Gods promiſe of mercie upon their repentance: [*I will turne unto you*] in pardon of ſinne, and deliverie of them out of the ſcarcitie and dangerous condition they were then in, into a better eſtate of peace and plentie, and outward proſperitie. This promiſe alſo is ſtrengthened by the former attribute of Gods power [*ſayth the Lord of Hoſtes*] who have command over Man, and all other Creatures, to make your Enemies at peace with you, or to defend you from their force, and to cauſe the Earth to be fruitfull for your neceſſities, *Verſe 3.*

2. Amplified, by a Removall of one maine impediment of this peoples repentance; and that is, The bad example of their fore-fathers, and their good opinion of them: A point prevailing much with all, but very much with the Iewes, who were great admirers and ſtiſſe imitators of their Ancientrie. From this the Prophet dehorts them, [*Be not as your Fathers*] No? Why not? The Prophet gives two reaſons, to perſwade them to the contrarie.

*Ier. 44. 17.  
Matth. 5. 21.*

1. From their Diſobedience. Your Fathers were not ſo honeſt men as you may deeme them to be; they were Rebels: Which appears by

1. The preachings of the Prophets in former times, convincing them of their wicked courſes, and calling upon them for repentance. [*unto whom the former Prophets*] as wee now to

*An Exposition upon*

[you their posteritie [*haue cryed*] spake lowd enough to be heard and heeded [*saying, Thus sayth the Lord of Hostes, Turne you now from your euill wayes, and*] that is, [*from your wicked workes.*]

2. The practice of the people of those times, obstinately refusing to yeeld obedience. [*But they*] as you now, for all is spoken with reference to the present estate [*did not heare:*] that was much, when the Prophets spake so audibly; but it is God that opens the eare: [*nor*] much lesse [*hearken vnto me*] giue attention, to lay up in their hearts what was spoken, but slighted all: or, they did not so heare, as to hearken, *id est*, obey what was spoken [*sayth the Lord.*] And if any stand for them, and say it was not so, they spake a lye, *Verse 4.*

2. From their Punishment: Which is here more largely amplified, as an enforcement of the first reason of the Prophets exhortation to repentance; *viz.* The Fathers were punished, therefore the Children shall not goe scot-free. This the Prophet doth elegantly, preventing that Opinion which deeply possesseth the mindes of impenitent sinners, *scilicet*, That Gods Iudgements in former times, and his Ministers preaching to ages past, doe not a whit concerne posteritie; that which is past, is gone, and no more to be heeded. This hee refuteth,

1. By a Concession in part: that it is true, their Fathers were but men, and dead they are, nor can they now tell us how it fared with them. [*Your Fathers where are they?*] *id est*, they are not. And for the Prophets themselves, they were no more than men, and cannot live alwayes to teach and preach, or to see that fulfilled which they prophesie of. [*And doe the*

*Pro-*

[*Prophets live for ever?*] They doe not: or, Shall the Prophets live for ever? [יחיו] Zachariah including himſelfe, and others then living in the ſame condition, with the former Prophets; and, if *Sanctius* be not deceived, ſecretly implying the defect of Propheſie ſhortly to enſue in the Jewiſh eſtate. Some expound this Verſe Dialogue-wiſe; as if the latter queſtion touching the Prophets, were made by the People in anſwere of Gods queſtion touching their Fathers. But ſo, the ſenſe and connexion of this Verſe with thoſe following, is obſcured; as it is likewiſe, if it be interpreted of the falſe Prophets. The former ſenſe is cleare, and drives at this, That the power of Gods Word depends not on any mens perſons, nor is limited to any one age, *Verſe 5.*

2. By a vehement Inſtance and Oppoſition. Your Fathers are dead, yet their puniſhments are not to be forgotten: and the Prophets are dead too, but the truth of their Propheſies was not buried with them; but was in every point fulfilled, according to their preaching. Which appeares,

1. By the experiment, and manifeſt prooſe of Gods Iudgements inflicted on them; ſo eaſily to be diſcerned, that Poſteritie could not chuſe but take notice and example of it. [*But did not*] He appeales to their owne conſciences and obſervation to judge of it [*my words and my ſtatutes*] my decreed and fore-appointed Iudgements חקי [*which I commanded by my ſervants the Prophets; viz.* to be publiſhed by them, and heeded by your Fathers, [*take hold on your Fathers?*] חשינו over-take and catch them (as Huntſ-men the prey, or one \* Enemie another, in flight)

\* 1. King. 18. 27.

2. King. 25. 5.

*An Exposition upon*

flight) though they sought meanes to make their escape.

2. By their owne Confession, which the feeling of Gods hand upon them, did draw from them: *viz.* That they were punished according; first, as God threatened before; and secondly, as themselves deserved, [*And they returned*] it may be repented, or rather, were better advised, and came to the right knowledge of their state, as *Malac. 3. 18.* [*and said, as the Lord of Hostes, &c.*] *Verse 6.*

So much of the first Sermon: Now follows the second; which, with the rest, for the most part, is

3. *Prophecicall*: Consisting of eight distinct Visions, touching the restauration and reformation of the Church and state. All which being, as it seemes, shewen unto Zacharie successively, without interruption, were likewise declared unto the people in one Sermon. Wherein, as in the former, wee have,

1. The Circumstances, the same that before, *Verse 7.*

2. The Matter of it; namely, the Visions themselves: which, without any further Analysis, and strayned Cohærences, we will consider in order, as they lye before us.

*Vision 1.* The scope of this Vision, is to let the Iewes vnderstand the providence and care which God had of them in this their miserable estate, when God seemed to neglect and cast them off. Here we are to note,

1. The Description of the Vision, *Verse 8.* [*I saw by Night*] I had a Vision in the Night; a time fit, and usuall for such revelations: [*and behold a Man riding*] an Angell in mans shape; even Christ, the Captaine of the Lords Host, *Iosb. 4. 14.* and formost of the Troupe; in likeneesse of an Horseman, readie appointed to make out for his peoples good: The same, that *Dan. 10. 13. 21.* is called Michael, Prince of the Iewes. [*Vpon a Red Horse:*] Why Red? In the same sense, that this colour is given to his Garments, *Esa. 63. 1, 2, 3, &c.* and to the Angels Horse,

*Rev.*



CAP. I. *the Propheſie of ZECHARIE.* 9

Rev. 6. 4. Iunius interprets it *Fluvio*, for protection of the Church, and consumption of the Enemies. [*And hee ſtood among the Myrtle Trees*] in a ſhadie Grove, and that [*that were in a Bottom*] not lying to open view: both ſhadowing out, how ſmall appearance of helpe there was at this time for the Iewes, who could hardly diſcerne where and whence ſuccour might ariſe, for their reliefe: which yet was readie for them, though as it were lying in ambuſh, to breake forth upon opportunitie. Interpreters conceive in the Myrtles a Type of the Church, and the godly that were left among the Iewes, of whom God had a care, ſed quare. [*Bottom*] מַצְלוֹחַ ordinarily taken for the bottome of Waters: and therefore *Ribera* underſtands by it, a River, which had Myrtles on both the Bankes; allea- ging that of *Verg. Georg. 4.* — *Es amantes littora Myrtos.* Further grounding upon the interpretation of the Para- phraſt, who here renders מַצְלוֹחַ בְּבֵל a flat Coun- trey, full of Rivers and low Grounds; ſuppoſing this Vi- ſion to have beene ſhewed, as in Babylon. But wee need not beleeeve the Chaldaean here, more than in *Eſ. 44. 27.* where hee likewiſe paraphraſes מַצְלוֹחַ to be בְּבֵל על contrarie to the meaning of the Text. It is not much ma- teriall, whether there were a River there, or onely an hol- low Valley and Bottom among ſome \*Mountaines, where this Viſion ſeemed to appeare; it may be there was both. [*And behind him*] as the Captaines, Attendants, and Curri- ers [*were there Red Horſes, ſpeckled and white.*] Who theſe Horſemen were, is interpreted, *Verſe 10. viz. Angels* wait- ing on Chriſt, deputed to ſeverall Offices and Executions for Iudgement, for Mercie, or both; ſhadowed by the divers Colours of their Horſes. Not, as ſome, Angels Guardians and Gouvernours of divers Provinces and States; ſome bloudie, ſome peaceable, ſome wayering and changeable.

\* For there  
alſo Myrtles  
grow. *Plin.*  
l. 16. c. 18.

2. The Interpretation and Application of it to the comfort of the preſent ſtate: Which is expreſſed Dia- logue wiſe. The Speakers are five:

C

1. Zacharie

1. Zacharie the Prophet; confessing his ignorance of this Divine Revelation, and desiring information from the Angell; by whose Ministerie, this Vision was shewed to him. [*Then said I: O, my Lord, what are these?*]

2. An inferiour Angell, sent to instruct the Prophet about this Vision; who willingly applied himselfe, to teach the Prophet where hee was ignorant. [*And the Angell, that talked with me*] shewed me and bad me take notice of the Vision [*with me*] בִּי not לִי within me, say *Rib.* and *Sanctus*. Hence disputing, how Angels reveale things to men, by working on their Phantasies and Spirits. For the manner how such inward revelations are wrought, it is not necessarie to enquire; the thing it selfe may well be granted, the Scripture ellewhere using like phrase, *Heb. 1. 1.* *Radious is tuis* *oculorum,* & *1. Pet. 1. 12.* although אֲדֹנָי doth signifie [*Ad*] as well as [*In*] as *Psal. 19. 5.* & *91. 12.* [*said unto me, I will shew thee what these be.*] what is the meaning of this Vision. *Vers. 9.*

3. The Princee and Captaine of Angels: who, being asked by that other Angell, gives him instructions touching the meaning of this Mysterie; (for even Angels, in these things, get their knowledge from Christ) [*And the Man that stood among the Myrrhe Trees answered*] being asked by the foresaid Angell [*and said*] to the Angell in Zacharies hearing [*These*] on the Red Horses specked and white [*are they*] those ministring Spirits [*which the Lord hath set to walke \* to and fro thorow the Earth*] as Agents and Spyes, to give intelligence of all things done in the World, and to receive and execute the Commands of God, for Mercies or Judgements. Not that God, without them, is eyther ignorant, or weake; but it serves for the honour of his Majestie, and comfort of our infirmities, that hee have such Ministers. Hereby hee teacheth the Jewes, that God was not idle, nor they forgotten; but that his providence



providence was awake, and working for the Churches good. *Verſe 10.* After that Chriſt hath thus ſhewed what Office theſe his Attendants had, let us heare in the fourth place,

4. The Angels waiting on Chriſt among the Myrtles, making report unto their Chiefe, of the Execution of their Office. [*And they answered*] being commanded by Chriſt to make relation what they had found [*the Angel, &c. and ſaid*] their report is double: Firſt, of their Induſtrie and Diligence, [*Wee have walked to and fro thorow the Earth*] wee have tooke a ſurvey of the ſtate of every Countrey, [*the Earth*] eſpecially of the Babylonians, and other Enemies of the Church and ſtate of the Iewes, as appears by *Verſe 15. & 19. infra.* Secondly, of their Obſervation: They finde, that the Enemies of God are in better caſe than his People: [*and behold*] a thing very much to be pittied [*all the Earth*] the adverſaries of the Iewes, further wee need not extend it [*ſitteth ſtill, and is at reſt*] as of Laiſh, *Judg. 18. 27.* Whether there were no Warres abroad at this time in any Countrey about Judæa, Stories cannot informe vs: it ſufficeth, we beleewe the Angels report, That the Babylonians and others abroad enjoyed more peace and ſecuritie than the Iewes. *Verſe 11.*

This newes being brought unto Chriſt, hee is much moved with it, and as Mediator prayes unto his Father for his afflicted Church. [*Then the Angel of the Lord ſid eſt,* Chriſt, our Mediator and Interceſſor: though ſome thinke it was the Angell that talked with Zacharie; becauſe, upon this prayer, anſwere is made unto him, *Verſe 13. ſeq.* Hence concluding, that the Angels pray for the proſperitie of the Church. [*answered, and ſaid*] This prayer is made in forme of a vehement and paſſionate expoſtulation (like that, *Rev. 6. 10.*) The petition is, That God would now at laſt put an end to the Miſeries of the Jewiſh Church, [*O Lord of Hoſtes, How long wilt thou be unmerciful to Jeruſalem and the Cities of Iuda*]

*Iuda*] *id est*, be at last mercifull, to repayre the desolations of that Church and state. Which request is fortified with a double reason, to move mercie and pittie.

1. It is Ierusalem, and the Cities of Iuda, that favour is begged for; Gods owne people, and place of his worship: And what pittie, yea, indignitie is it, to see the Heathen round about to flourish in plentie and securitie, and both Church and Commonwealth of Israel to lye waste, troubled, and afflicted?

2. It is not yesterday they came under this Mercie; 70. yeeres hath this burthen layne heaue on them, and that was the time prefixed for their punishment: Which now being ended, it is time to fulfill the promise, of Restoring them to their former estate, [*against which thou hast had indignation these 70. yeeres*] according to the Prophecie of Ieremie, chap. 25. 11. & chap. 29. 10. Verse 12.

But much adoe here is about this number of 70, how it may be sayd at this time, that God had beene angry with Ierusalem 70. yeeres. The former exposition seemes to give the scope of the place; but yet we may touch vpon the doubts that are made, and so passe on. The Question is, what account Zacharie here followes, and how the 70. here mentioned can agree with the Prophecie of Ieremie, and its accomplishment. By which it is manifest, that the 70. yeeres of Captiuitie had their ending in the first of Cyrus reigne, where-soeuer they tooke their beginning. Now from the first of Cyrus to the second of \*Darius, wherein Zacharie prophesied; if Darius Hystaspis, there are 12. yeeres; if Darius Lothus, there are 108. yeres passed betweene: Yet Zacharie in this Verse sayth, that God had beene angry with Ierusalem *שבעה שנים* *jam* 70. *an.* now 70. yeeres, as Iunius and the old Translators render it; whereas it was at this time eyther 82. or 178. yeeres that all had lye waste. Ribera and Sanctius unloose

\* Anno 2. Imperij Dary Hystaspis ac 1. Olympiadis 65. repetitum est opus reedificationis Templi Prophetentibus Haggao, & Zacharia Zorobabeli Principe & Iebonasa summo Sacerdote: Postquam impeditum fuerat quasi à 3. anno Imperij Cyr. plusquam 22. annos, ac plene commissum ab Imperio Magi. Sunt enim à captiuitate obsidione Hierosolymorum Babylonica ad hoc usque tempus 70. anni, iuxta Zachariam s. 1. v. 12. Lydiae. Emend. Temp. Anno Mund. 3485.

# CAP. I. the Propheſie of ZECHARIE. 13

unloose this Knot, by diſtinguiſhing of a double 70, one beginning at the firſt of Nebuchadnezzar, and ending at the firſt of Cyrus, which Ieremie ſpoke of; another, beginning at the 19. of Nebuchadnezzar, and ending at the ſecond of Darius Hyſtaſpis. Thus

<i>Nebuchadnezzar</i>	45	Ex 2. King. vlt. v. 8. cum v. 17.
<i>Evilmerodach</i>	23	& chap. 24. v. 12.
<i>Belſhazzar</i>	3	Ex Seder Olam, c. 29.
	<hr/> 71	Dan. 8. 1.
		According to Ieremie; account.

Again,

<i>Nebuchadnezzar, beginning</i>	16	
at his 19. yeere	<hr/> 23	
<i>Evilmerodach</i>	23	
<i>Belſhazzar</i>	3	
<i>Cyrus</i>	7	Xenoph. 1. 8. Cyrop.
<i>Cambyſes</i>	8	Herod. 1. 1.
<i>Darius Hyſtaſpis.</i>	2	
	<hr/> 69	
		According to Zacharies account. For the odd yeeres, they ſtand not upon that.

But this account of the Ieſuites carries little ſhew of good reaſon with it: For, firſt, they begin the Captivitie at the firſt of Nebuchadnezzar, and the third of Iehoiaſakim, when the Citie was firſt taken, 2. King. 24. 1. Dan. 1. which ought with much better reaſon begin at the eight yeere of Nebuchadnezzar, when Iechoniah was carryed away captive: or \* beſt of all, at the nine- \* Sir W. R. Hiſt. 1. 3. 6. 1. 5. 3. teeneth yeere of Nebuchadnezzar, when all, Temple and Citie, was ruined, 2. King. 25. 2. Chron. 36. 21. Secondly, their Arithmeticke is not good, for the reigns of the Kings betweene Nebuchadnezzar and Cyrus. That but only two ſucceeded betweene, viz. Evilmerodach and Belſhazzar, is plaine by Ier. 27. 7. but how long each reigned, is uncertaine: yet moſt agree, the former reigned 23. the next, not 3. but 17. as Iofeph. Antiq. 1. 10. c. 12. and ſo their Reckoning, for Zacharies 70, falls

out farre amisse. Thirdly, they take it for granted, that Darius, here spoken of in Zacharie, was the sonne of Hystaspis; which is very doubtfull: for, first, How shall the order of so many Kings be salved up, who are reckoned betweene the time of Cyrus and Darius, in whose time the Temple was finished? which Catalogue we have, *Ezra 4*. Secondly, What shall be said to the Jewes, *Iohn 2*. who affirme the Temple was 46. yeeres in building? speaking of this Temple, not of Herods, which was but 10. yeeres in trimming, *Ioseph. 15. Antiq. l. 14*. Now betweene their deliverie, the first of Cyrus, to the finishing of this Temple, the sixt of Darius Hystaspis, is but 16. or 17. yeeres. Shall we say boldly as Ribera doth, that the Jewes eyther told a lye of malice, or spake like ignorant fooles?

On the other side, if wee take the account of Iunius, Helvicus, &c. who thinke, Zacharie prophesied in the second of Darius Nothus, the difficultie is as great, seeing the Desolation had continued at that time not 70. yeeres onely, but even 180. yeeres. Now there are presumptions and probabilities against this also, that the time of this Prophecie was not in Nothus reigne. First, it seemes not likely, that the Temple should remaine unbuilt, and the Citie unrepayred, for so long a time as 108. yeeres after the peoples returne home: Strange, that there was never a Prophet to admonish them: that Zerubbabel and Iehoshua would for all that time be so carelesse, and that the continuall Plague of Famine and Penurie would not quicken them to their dutie. Secondly, Nehemiah, 33. yeeres after the prophesying of Zacharie and Haggai, comes to Ierusalem, in the 20. yeere of *Artaverxes Monum*, and then hee findes, *Neh. 7. 4*. that the Citie was large and great, the People in it few, and the \* Houses not builded. A very strange matter, that in the compasse of an 140. yeeres after their returne, the Jewes, being at their returne \* 41000, and upwards, had encreased into no greater multitudes

\* And yet Haggai complains of their too much forwardnesse in brave Building for their private. *Hag. 1. 4, 9*.

\* *Ezra 2. 64*.

to

to people the Citie, conſidering the naturall fruitfullneſſe of that Nation, and thoſe infinite multitudes whereunto, notwithstanding the continuall Warres that conſumed them, they grew within 400. yeeres after this time, till unto the coming of Chriſt, and ſinall deſtruction of that State. Which is further manifeſted by *Neb. 11. 1.* where, by reaſon of the ſcarcitic of Inhabitants, the Tenth of the people were taken out of the Townes and Villages about, to dwell in Ieruſalem. This Tithe amounts to about 3900. which, deducting the Inhabitants that before this Tithing might already dwell in Ieruſalem, is in a manner but the Tenth of the whole Congregation which came up, in the firſt of Cyrus, with Zerubbabel. Thirdly, beſides, is it credible, that even halfe of thoſe that returned with Zerubbabel ſhould live till they were 100. yeeres old, and behold both Temples? Thus,

From the end of the Captivitie, to  
the ſixt of Darius Nothus ————— } 112

The Captivitie ————— } 70

Before the Captivitie, wee may well  
conceive them to bee almoſt 20. } 15  
yeeres old, to obſerve the beautie  
of the firſt Temple. But ſay —————

197, too great  
an age for ſo many to live. Some one might have lived to it: but at the foundation of the Temple, it was hard to diſcerne which number or noyſe was the bigger, of thoſe that wept, or them that rejoyced, *Exra 3. 12, 13.* But who will not looſe himſelfe in the Chronologicall Labyrinths of theſe Times? It ſhall ſuffice me, till I meet with ſome Ariadna's Thred, that the 70. yeeres of the Captivitie, determined upon this people, was now at an end when this Angell prayed: and therefore that God, who before that time would by no meanes be entreated, might now be ſued unto, to ſhew favour to this People, according to his promiſe: Which perhaps

And Zerubbabel muſt have bene, by this account, at leaſt 140. yeeres old at the finiſhing of the Temple, ſuppoſing him to be 20. when he was Captaine of that Returne.

*Vide Lyd. E-  
mend. Temp.*

*A. M. 3485.*

*Vide Can. Loc.*

*Theol. l. 11. c. 5.*

*S. obicitur pri-  
mum.*



is all that is here meant. *Verse 12.* Come wee to the fifth Speaker in this Vision, and that is

5. God himselfe; who heares the prayer of his Sonne in behalfe of his Church, and returns him a gracious answer: which is here directed to the Angel that talked with Zacharie, and was to reveale it to him. [*And the Lord answered the Angel that talked with me.*] This Answer of God is set downe,

1. Summarily, in short comprising the nature of it, *viz.* that it was all of favour, mercie, and comfort towards this people, [*with good words and comfortable words*] those for the future, this for the present necessity, sayes *Ierome*: or, good, *id est*, comfortable words; such promises as tended to the reliefe of the present Miseries they were in. *Verse 13.*

2. Distinctly, and in the parts of it: And this is done by the Angel, who tels the Prophet what God had answered him, and bids the Prophet publish it to the people. [*So the Angel that communed with me, said unto me, Crie thou; and speake, Thus sayeth the Lord of Hosts.*] The Answer consists of two parts; both comfortable:

1. Touching his Love to the Church: Which he was so farre from casting off, as that hee bare an extraordinarie affection to her, even as a man to his Wife [*I am jealous for Ierusalem and for Zion*] and that in more than an ordinarie manner [*with a great jealousy*] and therefore must needs be offended, if cyther shee offer me any dishonour, vnbesitting an obedient Spouse; or the Enemy offer her any injurie, which may redound to the impeachment of my glory. *Verse 14.*

2. Touching his Anger against the Enemies of the Church [*I am sore displeased with the Heathen*] or, the Nations [*that are at ease*] that have and doe molest the Church, and are at quiet them-

CAP. I. *the Propheſie of ZECHARIE.* 17

themselves, according to the Angels report, *Verſe 11.* They prosper and live at ease, yet I am extremely displeased with them (as Prosperitie no signe of Gods favour;) and *per tacitam antithesin*, You are troubled, yet I love you (as Adversitie no token of Gods hatred.) The reason of Gods just displeasure is added, drawne from the ambitious, covetous, and over-cruell execution of Gods judgement upon his people [*I was a little displeased*] meaning to correct in judgement and measure, [*and they helped forward the affliction*] but they, beyond all measure, enraged with haucie, revengefull, and malicious desires, did what they could to lay on more load, and bring my people to the utmost extremitie. This made God as angry with those he set a worke, as them against whom they were employed; so hatefull is crueltie and ambition to him, and so different is his mind, and mans, in inflicting the same punishment. Compare with this, *Es. 47. 6. Es. 10. 5. &c. 2. Chron. 28. 9. Psal. 69. 26.* Also with *Ezek. 25.* of the Ammonites, Moabites, Edomites, and Philistims, especially *Verſe 12. & 15. Obad. verſe 10. & sequen.* Of Tyrus likewise, *Ezek. 26. 2.* All these, besides the Babylonians, added to the afflictions of the Jewes, and were in the end all plagued. *Verſe 15.*

Now both these Affections in God, towards his Church and the Enemies thereof, are here further amplified by their severall effects.

1. Of his Love and favour to the Church: the effect whereof is in generall, The restoring of his people to their former estate, out of the desolations and distresse they were then in [*I am returned to Jerusalem with mercies:*] I went away, and hid me from it, in my anger, *Hos. 5. 15.* but am come againe with many comforts and tender mercies יְהוָה יִרְמְךָ to relieve it. This generall is set forth in three particulars:

D

1. Re-



1. Re-edification of the Temple, and restoring of the Worship of God [*my House shall be built in it.*]

2. Reparation of the Citie, and restitution of the forme of the Common-wealth, set out figuratively by the Instrument of Architecture [*a Line shall be stretched forth upon Ierusalem*] to describe the Streets, to raise up the Walls, &c. *Verse 16.*

3. Prosperitie and Abundance, both of Men and Maintenance. Which seemes to be set downe by way of prevention, to an Objection the people might make: Well it may be, that the Temple and Citie may be repayred; yet for all that, we are brought so low, our number is so few, our povertie so great, that there is no hope of any flourishing and prosperous estate to be looked for. To this, the Angell bids the Prophet answer as it were with another Proclamation [*Cris. yet.*] moreover, [*Thus sayeth the Lord of Hostes: My Citie, through prosperitie, shall yet be spread abroad:*] [*My Citie*] not this onely of Ierusalem, but others also round about, of inferior marke, [*through prosperitie.*] משובב plentifull encrease of Men, Cattell, and all manner of Fruits of the Earth, as *Chap. 2. v. 4.* [*shall yet*] notwithstanding the meane and poore estate the whole Countrey is now in [*be spread abroad*] תפוצינה *diffundentur*, diffuent or effluent. *Targum* יתמלן *replebuntur*: a Metaphor from Vessels; so filled, that they run over; or Fountaines, that swell over and run abroad, *Prov. 5. 16.* Junius understands this, of the spreading of the Church beyond the limits of Iudaea, to all Countreies of the Gentiles, ex *Isa. 49. 19.* & sequitur. *Sed quare.*

Now the meanes of procuring all this good unto this people, depends not on mans eyther

Power, [*and the Lord shall yet comfort Zion*] He onely will and can doe it. No State stands on such desperate tearmies, but hee can set all to rights; and will doe so for this people.

or Worthineſſe. God reſpects himſelfe, and his owne free election of Grace: And becauſe he hath choſen the Iewes to be his peculiar People, therefore hee meanes them all this favour, [*and ſhall yet*] neyther their Sinne, nor their Miſerie, ſhall make void his Election [*choſe Ieruſalem*] above all other places, wherein to be honoured and worſhipped, and whercupon to beſtow his favors. *Verſe 17.*

12. Of his Wrath and Indignation againſt the Enemies of his People: the effect whereof, is their overthrow and deſtruction; deſcribed unto us in the ſecond Viſion ſhewen unto our Prophet, which wee are next to conſider of.

*Viſion 2.* Which hath two parts.

1. Concerning the Enemies themſelves; repreſented unto Zacharie under the ſimilitude of foure Hornes.

[*Then I liſt up mine eyes, and ſaw, and behold, foure Hornes.*]

*Verſe 18.* Who theſe were, is interpreted by the Angel,

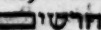
*Verſe 19.* [*And I ſaid, &c. Theſe are the Hornes*] *id eſt,*

Enemies, figuratively from fierce Beaſts, whoſe ſtrength and wrath lyes in their Hornes, [*which haue ſcattered*]

*Ventilarunt,* toſſed them up in the ayre, as furious Beaſts doe with their Hornes [*Judah, Iſrael, and Ieruſalem.*]

Why all three? And Iſrael, as well as Judah? And why Judah and Ieruſalem? *Quare.*

2. Concerning the Meanes of their Deſtruction; here ſhadowed by foure Carpenters, or Smiths; [*And the Lord ſhewed mee foure Carpenters.*]

, any kind of Artificers, but here moſt likely, Smiths; as, 1. Sam. 13. 29.

where alſo the word is uſed, without any Epithite of diſtinction. And we may well thinke, that as thoſe Hornes were of Iron, ſo theſe Smiths came with Iron Inſtruments

to batter and breake them. Whether one or other, wee have in the next *Verſe 21.* the Imployment they came about, declared unto Zacharie, upon his queſtion and deſire

to know what they were. [*Then ſaid I, What come theſe to doe?* And hee ſpake, ſaying,]

The interpretation of the

D 2

Viſion

Vision is set downe by opposition of both parts, foure to foure, on the one side, [*These are the Hornes which have scattered Iudab, so that no man did lift up his head:*] He continues the Allegorie, from strong Beasts, that so gore and beare downe the weaker, that they dare not turne head against them; And in such sort had the Nations round about oppressed and over-run this People, as they had no meanes to make resistance. On the other side, [*But these are come to fry them*] to repress and restrain their violence: He goes on in the Allegorie, [*to cast out the Hornes of the Gentiles*] so to terrifie the Enemies, as to breake their power, and to drive them out of the Inclosures of the Church; over which they had broke in, like wild Beasts, to devoure and disturbe all: [*which had lift up their Horne over the Land of Iudab, so scatter it.*] Verse 21.

## CHAP. II.



Lift up mine eyes againe, and looked, and behold, a Man with a measuring Line in his hand.

2. Then said I, Whither goest thou? And he said unto me, To measure Ierusalem, that I may see what is the breadth thereof, and what is the length thereof.

3. And behold, the Angel that talked with me, went forth: and another Angel went out to meet him,

4. And said unto him, Runne, speake to this young man, and say, Ierusalem shall be inhabited without Walls, for the multitude of men and cattell therein.

5. For I, sayth the Lord, will be unto her a Wall of Fire round about, and will be the glory in the middes of her.

6. He, be, come forth, and flee from the Land of the North, sayth the Lord: for I have scattered you into the foure Windes of the Heaven, sayth the Lord.

7. Save thy selfe, O Zion, that dwellest with the Daughter of Babel.

8. For

**CAP. 2. the Propheſie of ZECHARIE. 21**

8 For thus ſayth the Lord of Hoſtes : After this glory hath be ſent me unto the Nations, which ſpoyled you : for hee that toucheth you, toucheth the apple of his eye.

9 For behold, I will liſt up mine hand upon them : and they ſhall be a ſpoyle to thoſe that ſerved them, and ye ſhall know, that the Lord of Hoſtes hath ſent me.

10 Rejoyce, and be glad, O Daughter Zion : for loe, I come, and will dwell in the middes of thee, ſayth the Lord.

11 And many Nations ſhall be joyned to the Lord in that day, and ſhall be my people : and I will dwell in the middes of thee, and thou ſhalt know that the Lord of Hoſtes hath ſent me unto thee.

12 And the Lord ſhall inherite Iudah his portion in the holy Land, and ſhall choſe Ieruſalem againe.

13 Let all fleſh be ſtill before the Lord : for he is rayſed up out of his holy place.

*Vision* **T**HIS Viſion, as the former, containes matter of  
3. Comfort to the now-diſtreſſed Iewes; promiſing unto them the reſtauration of their State, the re-edifying and re-peopling of Ieruſalem, and the reſt of the Countrey. In ſcope, it differs not much from the firſt: And ſurely, great need there were, by ſtrong and often-repeated Comforts, to ſtrengthen this Peoples Faith, and bring them to ſome good hope and courage, who even deſpayred for their forlorne eſtate at thistime. The ſcope is, to ſhew; That how ſtrait and miſerable ſoever the Condition of the Iewes was now, yet they ſhould be reſtored to an Ample, Peacefull, and Glorious Eſtate. A Doubt is made, when this was performed, and whether it be at all to be meant of the Temporal Ieruſalem; or onely of the Myſticall, the Church; and Evangelicall Promiſes thereto belonging. But I ſuppoſe there is nothing hinders vs, why we may not take it literally and Hiſtorically touching the preſent ſtate of the Iewes; for the Comfort of whole preſent Diſtreſſes, this Viſion was ſhewed. Yet if, under this, there be alſo a Typicall præfiguration of the Church, not long after this, to be collected among the Gentiles, wee may take that too, and both ſenſes may have

their due place. To come to the Vision; wee are to consider of,

1. The Declaration of it, what it was, in the first and second Verses, [*I lift up mine eyes againe, and looked, and behold, a Man with a measuring Line in his hand.*] A Master-Builder passing along, readie furnished with his Implements, to take the Plot of something, *Verse 1.* What hee went about, himselfe being asked by the Prophet, tells us, [*Then said I, Whither goest thou? And he said to me, To measure Ierusalem, to see what is the breadth thereof and the length thereof*] to lay out the Plot of the Citie, and the *Ischnographia* of the Building thereof; or, to see whether the Citie had Roome enough, in length and wideanesse, to containe the Inhabitants that should re-people it; as the *verse 4. seq.* gives the sense.

2. The Interpretation of it: which is,

1. Set downe in brieffe and plaine tearmes, *verse 3, 4, 5.* containing,

1. The Persons, by and to whom this Interpretation was made: which are three; two Angels, and Zacharie. [*And behold, the Angel that talked with me*] that attended on Zacharie all this while, to instruct him in these Visions, [*went forth*] to meet that other Angell which came towards him: [*and another Angel, &c.*] Christ, (as is very probable, both here and in the first Verse) who being the Architect, and Master-Workeman of his Church, after he had measured the Citie, comes backe to tell Zacharie, who stood as farre off looking on, what he meant by it: But Zacharies Angell seeing him come against him, goes forth, presents his service, and receives instructions to give unto the Prophet. *Verse 3.* [*And said unto him, Runne*] Christ commands, and Angels doe it with speed [*Speake to this young man*] it may be Zacharie was now a young man, though a Prophet; nor doth Youth hinder the bestowing of Gods fa-

vour

The Angell tells the Prophet, but the Prophet must tell the people: God using not the Ministerie of Angels, but Men, (Ea-then Vessels) to deliver his Messages to his people. *Vid. Act. 2. 26. Ali. 16. 9. — 9. 6.*



CAP. 2. *the Propheſie of ZECHARIE.* 23

your in this or other kindes: Albeit wee may take it in that other ſenſe which is alſo uſuall in \*Scripture, \*Eſ. 37. 6. for a Servant or Miniſter (עבד *pro* בעד) becauſe Eſ. 22. young men are moſt apt for ſervice; or, becauſe the leſſe ſerves the greater. But there is no need to goe Luc. 1. 69. from the plaine meaning of the Word.

2. The Interpretation it ſelfe; which conſiſts of three Promiſes:

1. Of a Populous and plentifull State. [*Ieruſalem ſhall be inhabited as Townes without Walls (פרויה) for the multitude of men and cattell therein.*] For the underſtanding of this place, we are to know, that the Iewes were at this time few in number, their Cities barely and nakedly inhabited; even Ieruſalem it ſelfe; the Countrey deſtitute alſo of Cattell as well as of Men. Which came to paſſe, by reaſon of the ungratefull ſlackneſſe of the greateſt part of the Iewes; who reſuſing the benefit of their deliverance, choſe rather to remaine at eaſe in Babylon: ſo that of great multitudes, onely betwene fortie and fiftie thouſand returned: A poore number, to replenish a large Countrey, and great Cities, which in the time of the Captivitie had beene utterly waſted and over-run at pleaſure by all the neighbouring Nations. For as touching that Report which Iolephus makes ἀποχρον. l. 11. c. 4. and Sanctius approves, viz. that ἡ δὲ μετὰ ταῦτα ἐν ἡμέραις ἑξήκοντα καὶ δύο ἐπὶ Βενιαμὴν καὶ Ἰούδα ἐπὶ ἑξήκοντα καὶ δύο ἔτις, id eſt, that of the Tribes of Iuda and Benjamin, there returned 462800. of ſuch as were at leaſt foureteeen yeeres of age; beſides of Levites, Women, and the promiſcuous multitude, a great number, which he there reckons up. I dare ſay of this Relation, that it is a lowd Lye, as many other in the ſame Writer are; no way agreeable eyther to Scripture, or likelyhood of reaſon. Who can beleeve, that the

two

two Tribes, wasted and consumed by their Captivities, (wherein wee finde but small numbers carryed away neyther) should in 70. yeeres multiplie to almost eight times as many as the whole twelve Tribes were, at their comming forth out of *Egypt*? Had not an Armie of almost five Millions of men beene able both to over-run the Babylonians, and all parts of the Easterne World besides, and also to re-people not onely two no very great Provinces, Iuda and Benjamin, but even all from Dan to Beersheba, had the countrey of Canaan beene as bigge againe as it was? and why then doth Nehemiah after this time complaine, *chap. 4.* that the Citie was naked of people? and tells us, that they gave thanks to such as upon the Tithing were willing to dwell in Ierusalem the Head Citie, *chap. 11. 2.* Besides, the Scripture is plaine, that the number of men which returned with Zerubbabel, was but 42360. besides seruants &c. *Ezr. 2. 64.* Now among many other discouragements this people had, this their thinne and small number, joyned with the desolation and wastnesse of the countrey, was a maine cause to quaille their courage, and dash their forwardnesse in building the Temple, or anie other publike enterprise. Wherefore in these words God promisseth, that there shall be such increase both of men and cattell, as not only Ierusalem and walled Cities; but villages and unwallled townes shall be replenished with them. Ierusalem is found by the Angells measure to be too little to containe so great multitudes. So that the meaning of the words lyes plainly, as I conceive, thus [*Ierusalem*] i.e. by a common Metonymie, the citizens of Ierusalem, and people of the Iewes [*shall be inhabited*] תושב taken many times passively, as *Ezech. 26. 20.* but here read it actively, as properly it signifieth, *shall inhabite*, [*as townes without walls*] *leg. in.* or, *the*, [*shall dwell in Townes without walls, or, Villages*] This cannot



cannot be meant of the ſafetie of their Habitation, ſeeing Walled Townes are more ſecured from Enemies, than Villages; nor can it be taken properly of Ieruſalem, which was not inhabited in this ſort: For though all lay open now, yet ſhortly after, by Nehemiah, and in Ages following, the Walls were repayed double and treble. Therefore underſtand it, as the reaſon following enforceth, of ſuch an increaſe of Men and Cattell, as they ſhould ſpread over the whole Countrey, and inhabite as well the Villages as the walled Townes, though now they lay unfrequented and deſolate, as they did, *Indg. 5. 7.* and doe alwayes, in times of Warre and common Danger [*for the multitude of Men and Cattell therein*] which muſt have more roome, &c. But why makes hee mention of Cattell in Ieruſalem? Doe men feede Heards and Flockes in Cities, eſpecially capitall Cities, as Ieruſalem? I ſuppoſe hee aymes at that Cuſtome which is uſuall in all Countries infeſted with Enemies and Boot-halers; where, in the Day-time they feede their Cattell abroad about the Cities, and at Night drive them within the Walls, for ſafe-gard. This of the firſt Promiſe. The ſecond is,

2. Of a Secure Eſtate, through Gods protection over them. Which is alſo brought in as an encouragement upon the former Promiſes, not to be diſmayed, although they ſhould dwell in undefenced and unfortified Townes; God would make them dwell in ſafetie, though other meanes fayled. [*For I, ſayth the Lord, will be unto her a Wall of Fire round about*] Ieruſalem; the Wall whereof at this time was not built, and other undefenced places, ſhall be ſafely inhabited; God will be in ſtead of all Munition, hee will bee a Wall, and that of Fire, to conſume the Enemies, as well as to defend his owne People; and a Wall round about; no place being left open for

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invaſion.

*Pſal. 125. 2.**Eſa. 26. 2.*

invasion. He alludes, I take it, to the Custome common in those Easterne parts, and elsewhere; where, by reason of the great number of wilde Beasts, Shepherds and Travellers doe guard themselves, by making great Fires round about their Night-Lodgings, to keepe off the approach of wilde Beasts.

3. Of a Glorious Estate, [*and will be the Glory in the midst of her*] Not onely that Ierusalem should bring Glory to God, but also God bestow Honour upon her. His Presence, his Worship, his Grace, his Protection should be that, which should make Ierusalem honourable and admirable in the sight of the World. *Vers 5.*

If it be then demanded, When these Promises were fulfilled? Storics shew unto us, That in the 500. yeeres passing betweene their returne from Captivitic, and their finall Desolation, the Iewes did grow both a populous and potent People; such as were mightily defended from the extreme rage of all neighbouring Nations, especially the Oppression of the Kings of Syria and Egypt; and among whom, the Worship of God and true Religion being established, together with the re-building of a beautifull Temple, made the Iewes truly honourable and renowned.

This of the Interpretation of the Vision: Wee are to see in the next place, how it is

2. Amplified, and applied. Which is done in a triple *Apophrophe.*

1. To the Iewes remaining in Babylon, who made little haste to returne into their owne Country. To these, upon the former Promises, Proclamation is made, that they speedily hasten their returne home. [*He, be, come forth, and see from the Land of the North, sayth the Lord:*] A strange Exhortation: And one would wonder the Iewes should be so backward, to come home out of Captivitic. But so it was; not halfe, as may be probably thought, returned: and the rest, by tarrying behinde, were as small prejudice to the Iewes returned; as con-  
demning

CAP. 2. *the Propheſie of ZECHARIE.* 27

denning them of raſhneſſe and weakeneſſe, in putting themſelves upon needleſſe hazards, and attempting ſuch things as they were not able to effect. Wee may gueſſe, ſome Reaſons of their backwardneſſe were theſe. Firſt, the continuance of Time: Seventie yeeres had, by degrees, worne out the remembrance of their former State and Countrey, and made a forraine Countrey even as naturall to them; eſpecially in ſuch as were carried Captive very young, or borne in Babylon afterward. Secondly, the Riches, Pompe, and Pleaſures of thoſe Eaſterne Kingdomes, together with the ſecuritie and quiet where-<sup>Jer. 29. 5, 6, 7.</sup> in they lived, made their Captivitie ſeeme leſſe burthenous unto them. They were at quiet, enjoyed their Religion and Cuſtomes, got Wealth, had Favorites at Court; and what ſhould they trouble themſelves to remoove? Thirdly, their Vnbeliefe, and Opinion, that things were now in ſo ill a caſe, that they could not be ſet to rights. For Propheſies and Promiſes, they tooke no great heed to them: It was 70. yeeres agoe; all was loſt; the Countrey lay deſolate; the Nations about, were their bitter Enemies. and would plot all miſchiefe againſt them: and therefore they would even ſit ſtill, and ſee what would become of thoſe that were ſo venturous, to returne. Theſe, with other Cauſes, made moſt of the Iewes to abide in Babylon; whom God here calls home, by a three-fold perſwaſion.

1. Babylon was the place of their Captivitie; whether God had baniſhed them in his Wrath, out of the Land of Promiſe. And would they live in Thraldome and Baniſhment, bearing on them the Markes of Gods Vengeance, rather than returne to their former Eſtate? [*For I have ſpread you abroad as (leg. in, עָרַבְתִּיכֶם בְּתוֹכָם) ſhe four Windes of Heaven, ſayth the Lord*] *id eſt.* I have ſcattered you into all Quarters of the World, out of your owne Land. And if it be a Iudgement to be baniſhed, it is a Mercie to be reſtored. Here is to be noted, that although the Iewes, at the ruine of

\*Jer. 40. 11.

1. King. ult.

Psal. 137.

\*Ezek. 16. 46,  
47.

their State, were, for the greatest part, carryed captive into the North, to Babylon; and so, are from thence principally recalled: yet were they also dispersed at that time into other parts, according to the Prophecie of Ezekiel, Chap. 5. Nor could it be, but in so generall a disturbance of the whole State, every man would shift for himselfe, when they saw how matters were likely to goe; some into one \* Countrey, some into another, rather than stand to the Enemies mercie. And after the taking of the Citie, wee see how they shifted into Egypt. Iunius understands the words thus, [*I have spread you abroad, &c.*] *id est*, I have made way for you, who were as a Bird in a Cage, to flye away and escape. *Sed q. Verse 6.*

2. Hee puts them in minde of the excellencie of their Vocation: They are the Inhabitants of Zion; of the Church. And what fellowship hath Zion with Babel; the Church of God, with the Synagogue of Satan; the People of God, with Infidels and Idolaters? [*Deliver thy selfe, O Zion, that dwellest with the Daughter of Babylon*] *id est*, among the Babylonians, in the Territories \* subject to that Empire. *Verse 7.*

3. Hee promisseth them safetie and deliverance from those that had beene and were likely still to be their Enemies. It is true, might they say, wee would gladly be at libertie, but wee runne upon inevitable hazards: Wee see in what distresse our Brethren, returned, are; the Samaritans, and others about them, vexed and disquiet them; the Kings of Babylon are incensed against them: And how shall wee, or they, be able to make our partie good? Wherefore Christ, the Angell that interpretes this Vision, declares, for their comfort, that he hath a double Commission given him of God: first, for the Church, and its advancement and protection: secondly, then against the Enemy, for his ruine and just punishment. [*For thus saith the Lord of Hostes: After the Glory*] *id est*, the Church

CAP. 2. *the Propheſie of ZECHARIE.* 29

Church and People of the Iewes (as *Eſa.* 4. 5. *Rom.* 9. 4. & *alibi*) whom God, in the firſt place, is mindfull of, for to give comfort and reliefe unto them: in the next, [*Hee hath ſent me to the Nations*] or, againſt the Nations; for it is a ſending in judgement, as the deſcription of them ſhewes [*that ſpoyled you.*]

This, in ſumme, is Chriſts Commiſſion: Which is further explained by certaine particulars.

1. The Cauſe moving God to ſend, and him to come, upon this Errand: and that is, Gods ſingular love and care over his People, ſet forth in a rare ſimilitude, of that care which a man hath in preſervation of his bodily eyes. What part is more ſenſible of the leaſt touch, than the Eye? Or, being hurt, cauſeth greater ſmart and rage? Or, if put out, brings more deformitie to the Face? God is as tender of his Church, as wee can bee of our Eyes, [*For hee that toucheth you*] *id eſt*, to doe you harme and-wrong, *Pſal.* 105. 15. [*toucheth the apple of his Eye*] aymeth not at any inferiour part, but ſtrikes God in the Face, and ſeekes to hurt the tenderest piece of the moſt precious part thereof, his Eye, and the apple of his eye. *בבת* the ſame that *אישון* *Pſal.* 17. 8. *Deut.* 32. 10. *Papilla*, the Chryſtall humor or blacke little Ball in the Eye, the proper Inſtrument of Seeing, ſtrongly guarded by Nature in that place. *Verſe* 8.

2. The Effect of it, upon the Enemy. Hee will ſo quell them, that they ſhall not prevaile. [*For behold, I will ſhake mine hand over them*] wherein there is a Rod of Iron, to rule and cruſh the Nations, *Pſal.* 2. [*and they ſhall be a ſpoyle to their ſervants*] The Iewes, that were brought in Thraldome by theſe Nations, ſhall get the upper hand, and ſpoyle thoſe that ſpoyled them.



But when was this fulfilled? Storie is defective: Yet it is apparant enough, in the times betweene the Captivitie, and Christ, how many glorious Victories the Iewes had over all their Enemies, on every side. Besides, in Babylon the Storie of Ester shewes, how notably they were avenged of their Masters that held them Captives, and conspired their utter extirpation, *Est. 9.* For, touching the Iewes taking the Gentiles Captives, as it were, and spoyling them of Gentilisme, by the preaching of the Gospell, it is a harsh and unwarrantable interpretation.

3. The Event of it. Howsoever they were now incredulous, and could not beleve that God would bring to passe all this good for them; yet they should then plainly see, that these Promises were not vainly made, [*and yee shall know, that the Lord of Hostes hath sent mee*] to declare and performe these Promises, as Mediator and Protector of the Church. *Verse 9.* This of the first *Apostrophe*. The second,

2. *Apostrophe*, is to the Iewes at home in their owne Country: whose afflicted estate he againe comforts by more Spirituall Consolations, as he did before with Temporall. Though their Brethren, the Iewes in Babylon, should refuse to returne home to them; yet for all that, let them take comfort, they should not be left alone, and forsaken; God himselfe would take up his dwelling amongst them: and in stead of their owne Country-men, People of other Nations should joyne themselves unto their societie, and both together shall be favoured as his peculiar People. We have then, in this *Apostrophe*,

1. An Exhortation to the Church of the Iewes, to rejoyce and take courage, notwithstanding their present calamities. [*Sing and rejoyce*] *id est*, Sing for joy, be joyfull, and shew it [*O Daughter of Zion*] O Church and People of the Iewes.

3. The



2. The Reasons to perſwade them to joyfullneſſe, which are three.

1. From the promiſe of his ſpeciall preſence and abode with them. Whoſe companie ſoever they wanted, and how naked ſoever the Cities were of inhabitants, yet God would dwell amongſt them; whoſe preſence and favour would countervaille all other ſcarcities and inconveniences. [*For loe, I come, and I will dwell in the middeſt of thee, ſayth the Lord.*] Hee had forſaken them, and was as a ſtranger that paſſed by, or lodged among them but for a Night; but now he would returne, and be as an inhabitant and dweller amongſt them. But how, and when was this fulfilled? I anſwere: It was fulfilled partly preſently, partly in time ſucceeding. Preſently, upon the building of the Temple, the Houſe of Gods dwelling; and the re-eſtabliſhment of his Worſhip, the manner of his entertainment. For, although this Temple wanted both the Arke and the \* Cloud, the \* *Exek. 10. 4.* two chiefe viſible tokens of Gods preſence; yet was *Ch. 11. 22, 23.* the Place, and Worſhip therein, a ſufficient teſtimonie, that God was in a ſpeciall manner preſent, to favour and aſſiſt this People. But much more was this fulfilled, when, in the fulneſſe of time, the Sonne of God taking Fleſh, dwelt amongſt Men, and for 33. yeeres ſpace graced this People with his bodily preſence. *Verſe 10.*

2. From the aſſociation of Forreiners unto the Church of the Iewes. Their Eſtate and Religion ſhould ſo flouriſh, that many of the Nations round about ſhould be wonne over, to joyne with them. [*And many Nations ſhall be joyued to the Lord in that Day*] In what Day? Whether the time before Chriſts Death, or that afterward; when the Partition-Wall being broken downe, the Gentiles were admitted to the Societie of the Church? Of the former time, there is no doubt, but that, after the eſta-

establishing of all things, untill Christs Death, the number of Profelytes, out of divers Nations, was not small; both for that by reason of the many dispersions of the Iewes, and commerce with other Nations, their Customes and Religion was more commonly knowne; and because these Times were to be as a Preparative to the generall Calling of the Gentiles. We see, that upon the good escape of the Iewes in Babylon, \* many turned to their Religion; and the Stories of the Evangelists, and \* Acts, shew us many examples: yea, it seemes the Iewes, especially the \* Pharises, tooke a pride in converting others to Iudaisme. And Sanctius inclines hereto: because the Text speakes not simply of The Nations, but Many Nations; not implying a generall Conversion as yet. If we understand it of the generall Conversion of the Gentiles to the Gospell, it may be demanded, How this could make for the comfort of the Iewes now, who were alwayes stiffe in the maintenance of Moyse Ceremonies; all which, with the Temple and State, were to be taken away at the Gentiles Conversion? *Ergo Quare?* [and shall be my People] as well as the naturall Iew, according to the Law, *Exod. 12. 49.* [and I will dwell in the midst of thee, and thou shalt know, that the Lord of Hostes hath sent me] as before, *Vers. 9. & 10.* here repeated for their further assurance. *Verse 11.*

From the Covenant of Grace and Election made with this People. They are Gods Inheritance of ancient Descent, his onely Portion, and such as belong to his Election: And though there were some interruption, in shewing of favour for a time, yet was there no intercession and utter breach of Covenant; nor is to this time, as the Apostle sheweth, *Rom. 11. 28, 29.* [And the Lord shall inherit Iuda] And who can put him by the Clayme and Possession of his owne Inheritance? [his Portion in the Holy Land]

\* *Est. 8. 17.*

\* *Acts 2. 10.*

\* *Matt. 23. 15.*

[Land] It implies a double Prerogative: Firſt, Other Nations there were that dwelt in the Land of Canaan, but Iuda onely is his Portion; they are under his generall juřiſdiction, his Church enjoyes his ſpeciall and gracious protection. Secondly, God will have his poſſeſſion lye not in Babylon, or other forreine Lands of their Captivitie, but in Canaan, the Holy Land, the ancient Seat of their Fathers, and of his holy Worſhip, [and ſhall choſe Ieruſalem againe] therein to eſtabliſh his Service and Worſhip, after hee hath ſo long time ſeemed to reject it.

Verſe 12.

3. The third *Apoſtrophe* is generall to all: whether Enemies, that might boaſt of their Power, and threaten the perpetuall overthrow of the Iewes happineſſe; or unbeleeving Iewes, that would diſtruſt Gods Promiſes, and argue unlikelyhoods and impoſſibilities of their performance: Both theſe have their mouthes ſtopt by an awfull command, that enjoynes alſo their hearts to reverence and obedience, as well as their tongues to ſilence, [*Be ſilent O all Fleſh, &c.*] *הן* ſt, brag not, threaten not, diſpute not, doubt not. The reaſons are three:

1. They are but Fleſh [*O all Fleſh*] weake and ignorant Men, who may not compare their wiſdome, or oppoſe their ſtrength to Gods.

2. Hee is I E H O V A H [*before the Lord*] able and well-ſkill'd to bring to paſſe all his Promiſes.

3. Hee is already come forth, to ſhew himſelfe, for the ſalvation of his People: And who dares quatch in his preſence, how-ever they durſt make bold, when hee ſeemed to be abſent, and out of hearing? [*For hee is rayſed up*] *נער* awaked, as a man out of ſleepe, *Pſal. 44. 23.* [*out of his holy Habitation*] *id eſt*, Heaven; as it is interpreted, *Deut. 26. 15.* from whence, God would now ſend helpe for his People: Or, the Temple; which was like-wiſe Gods \* Habitation (*מֶעוֹן*) And though now

\* 1. Sam. 2. 29.

it were contemptible, not halfe built, &c. yet was it holy : and thence, as out of a strong Fort, God would shew himselfe, for the defence of his Church. *Vers* 13. That place of *Habacuk* 2. 20. carries another meaning with it.

## CHAP. III.



And he shewed me *Iehoshua* the High Priest, standing before the Angel of the Lord, and Satan stood at his right hand, to resist him.

2. And the Lord said unto Satan, The Lord reprove thee, O Satan : even the Lord that hath chosen *Jerusalem*, reprove thee. Is not this a Brand taken out of the Fire?

3. Now *Iehoshua* was clothed with filthy Garments, and stood before the Angel.

4. And hee answered and spake unto those that stood before him, saying, Take away the filthy Garments from him. And unto him hee said, Behold, I have caused thine iniquitie to depart from thee, and I will clothe thee with change of Rayment.

5. And I said, Let them set a faire Diademe upon his head. So they set a faire Diademe upon his head, and clothed him with Garments, and the Angel of the Lord stood by.

6. And the Angel of the Lord testified unto *Iehoshua*, saying,

7. Thus saith the Lord of Hostes, If thou wilt walke in my Wayes, and keepe my Watch, thou shalt also judge mine House, and shalt also keepe my Courts, and I will give thee place among these that stand by.

8. Heare now, O *Iehoshua* the High Priest, thou and thy fellows, that sit before thee : for they are monstrous Persons : But behold, I will bring forth the Branch, my Servant.

9. For loe the Stone that I have layd before *Iehoshua* : upon one Stone shall be seven Eyes : behold, I will cut out the graving thereof,

**CAP. 3. the Propheſie of ZECHARIE. 35**

*thereof, ſayth the Lord of Hoſtes, and I will take away the iniquitie of this Land in one Day.*

*10 In that Day, ſayth the Lord of Hoſtes, ſhall yee call every man his Neighbour under the Vine, and under the Figgetree.*

**V***ision* **W**HAT the ſcope of this Viſion is, is ſomewhat doubtfull. Some thinke it to be propoſed as a comfort to the People, who tooke diſcouragement at the meaneneſſe and baſeneſſe of the Priethood; whoſe outward Pompe and Dignitie was not like unto that, before the Captivitye. True it is, the Priests in this Temple wanted ſome Ornaments they had in the firſt; but yet it may be queſtioned, whether, all things conſidered, their ſtate and ſplendor were not as much in the laſt, as the firſt Temple: But of this we ſhall ſee further in the ſixt Chapter. Meane while, the Circumſtances of this Chapter being layd together, the maine ſcope of the whole ſeemes to be this: That where-as there were many outward Enemies and corporall Diſtreſſes that hindered the Peoples proſperitie, whereof they much complained, and againſt which, they received comfort by the former Viſions; there are, beſides them, ſpiritual and inviſible Enemies, leſſe ſenſible indeed, but much more powerfull to procure the hurt of the Iewiſh State: Theſe are, the Sinnes of People, and Prieth; and Satan, the Accuſer, vehemently urging them againſt both, to the hinderance of any Bleſſing they might expect, and furtherance of their Punishments. Againſt theſe, God gives the Iewes comfort by this Viſion; namely, That although their ſinnes might be objected againſt themſelves and their Interceſſor, the High Prieth; yet they had another High Prieth, who would plead their Cauſe, pardon their Sinnes, build up the Temple, and give Peace to his Church. This Viſion hath two parts.

1. Touching the Type; Ichoſhua, the Iewiſh High Prieth: againſt whom principally, Satan bends his Accuſation, as that Perſon who ſtood betweene God and the



the People, to make intercession and attonement for them; though also, through his side, he strike at the welfare of all the Church. In this part therefore we have to consider,

1. The partie accused; Iehoshua, the chiefe Priest.  
[*And he shewed me Iehoshua the High Priest.*]

2. The partie to whom he is accused; that is, Christ,  
[*standing before the Angel of the Lord*]. What? as a Prisoner, arraigned and brought to the Barre by Satan? That may be: But rather [*standing*] *id est*, \* executing his Office, in offering Sacrifices and Prayers for the People. Such is Satans malice and impudencie, to hurt and hinder us most in our best employments, and to accuse the Saints even to their best Friend, Christ Iesus: For hee is here meant, by the Angell of the Lord; not any inferiour Angell, deputed as a Judge in this Businesse, as some needlessly imagine.

3. The partie accusing; that is, the Divell, [*and Satan*] the Enemy, the Adversarie and Accuser of the Brethren [*stood at his right hand*]. Why? Because the Accusation was as true, as vehement; and so Satan had the upper hand: So, some. But rather metaphorically, Satan was as readie to hinder, as Iehoshua to set forwards the prosperitie of this poore People; present at all turnes, to crosse his endevours, and to take the advantage of him. Now, the right hand being the proper instrument of doing any thing well and orderly, that side best fits him who is minded eyther to hinder or helpe \* forward ones businesse, [*to resist him*] to frustrate his prayers and intercession; by interposing his most bitter Accusation against him and the Iewes. *Vers* 1. What this Accusation was, appeares plainly by the third and fourth Verses.

4. The Apologie and Defence that is made in behalfe of Iehoshua; which consists of three parts.

I. A.

\* 1 King. 10. 5.

*Psal.* 109. 6.

\* *Psal.* 16. 8.

\* 109. 31.

1. A ſevere Rebuke of Satans malicious importunitie. [*And the Lord, I E H O V A H*] *id eſt*, Chriſt, the Patron as well as Iudge of his Saints [*ſaid unto Satan, The Lord reprove, or rebuke thee, O Satan*] *וַיֹּאמֶר* \* *ἐπιμαρτυρου*, reſtraine thy malice and furie, and ſtop this thy malicious Accuſation. Hee doth not vouchſafe to argue the cauſe with Satan, but cuts him off ſhort, with a vehement checke and reprove. For, how-ever the Accuſation might be true, yet by him it was maliciously and unſeaſonably urged. Which appears by two Reaſons Chriſt uſeth, why this Bill of Indictment ſhould be preſently throwne out of the Court of Heaven.

\* *Matth. 3. 26.*

1. From Gods Election of this People, amongſt whom to eſtabliſh his Church; which Satan moſt eagerly ſought to annihilate, and ſo to worke their ſinall rejection at this preſent. [*even the Lord that hath choſen Ieruſalem, reproveth this.*] A moſt emphaticall ſpeech, and powerfull, to cut the ſinewes of Satans Accuſation. God had choſen Ieruſalem, notwithstanding the many ſinnes thereof: And ſhould then their ſinnes now make that void, which could not at firſt hinder Gods Choyſe?

2. From the Punishment which Iehoſhua and Ieruſalem had already borne for their Iniquities. Had they ſcaped ſcot-free? Nay: They have bene thorowly puniſhed for their ſinnes, by 70. yeeres miſerie, whence they are but newly eſcaped. [*Is not this a Brand pluckt out of the Fire?*] halfe burnt and waſted, by the heat of Gods wrathfull diſpleaſure; but yet a Piece, a Remnant preſerved in mercie, from utter conſumption. How cruelly then, and unjuſtly, doeſt thou, O Satan, ſeeke to re-kindle the fire of Gods Anger againſt this People; and to throw them againe into the Flames, who were but now pluckt out of the Burning? *Verſe 2.*

*Amos 4. 11.*

2. The Abſolution of Iehoſhua, from Satans Accuſation. He did truly lay many ſinnes to his charge; but

Christ acquits him, by pardoning him. Iehoshua's guiltinesse is set downe in the third Verse, [*Now Iehoshua was clothed with filthy Garments.*] מְלוּמָם מְלוּמָם וְנִיחָם Understand it, not of course and meane Attire, not so glorious as the Garments of the Priests before the Captivitie; for homely Apparrell may yet bee handsome: but of uncleane Apparrell, defiled with dirt and other filth; for so מְלוּמָם signifies: under which similitude was figured the sinnes and corruptions of Iehoshua himselfe, and the People, which also lay upon the High Priest. And, as filthy, stinking, rotten Ragges make the companie of one man loathsome to another; so Satan hoped to render Ioshua and his Office abominable before Christ. Notwithstanding yet, that he was so ill clad, we may see that [*He stood before the Angel.*] Christ did not abhorre his presence, nor reject his service: so gracious is hee to respect his Saints, notwithstanding their many infirmities; and to accept their obedience, though mingled and stayned with much corruption. The Chaldee paraphrases this place thus, וְיִהְיֶה חַיִּים לְיִשְׂרָאֵל לִכְחֻמָּתָם: לִיָּהּ בְּנֵי דְנִסְבִּין לְחֻמִּין נִשְׁתִּין דְּלֵא כִשְׂרִין לְכַחֲוִנְחָא: that is; Iehoshua had sonnes who tooke unto them Wives, that were not lawfull for the Priests to take. And accordingly, in the next Verse, hee expounds the taking away of the filthy Garments, the putting away of those Wives, וְיִפְסֹק נָשִׁין &c. But this is not all, though it may very well be one of those filthy Ragges and principall Sinnes objected by Satan, whereof both Priests and People were guiltie; as appears in *Exra*, Chap. 9. & 10. And in the 18. Verse of the 10. Chapter it is plaine enough, that the sonnes of Iehoshua had married strange Wives: A fault in the father, to suffer them; if not much more a fault, that hee himselfe had one: which, as Ierome sayth, is the opinion of the Hebrewes. Thus wee see Iehoshua is not guiltlesse: wee have therefore his Pardon in the next, Verse 4. whereof there is double declaration made unto him.

1. In a Type and ſigne of it: As the Sinnes were ſhadowed out by the filthy Garments; ſo the Pardon, by the taking of them away. [*And he answered and ſpoke to them that ſtood before him, Take away the filthy Garments from him.*] Chriſt commanded the Angels that waited on him, to ſtrip Iehoſhua of his Raggies.

2. Plainely, and in the Truth. Now the favour ſhewed him, is two-fold:

1. Remiſſion of Sinnes, [*Behold*] viz. by that viſible ſigne, [*I have cauſed thine iniquities*] the guilt and puniſhment of ſinne [*to paſſe from thee*] to be done away.

2. Sanctification, in the beſtowing of all ſufficiencie of Grace, [*and I will clothe thee with change of Rayment*] מחלצות *mutatorijs. Targum* זכור *puritatis, juſtijs*, following the ſenſe: in ſtead of the filthy Garments of Sinne, the pure and cleane Robe of Holineſſe ſhould be given unto him. Now in Scripture, the Graces of Sanctification are often compared to a Robe, or Garment. Some here, by change of Rayment, underſtand the Priests Garments, which were put on Iehoſhua: but it ſtands not with the Antitheſis in this place, nor with the next Verſe, where his inveſtiture in the Prieſtly Robes, is expreſſed.

3. The eſtabliſhing and re-inſtalling of Iehoſhua in the Office of High Prieſt. Hee is not onely pardoned, and furniſhed with Grace for himſelfe, but hath a further favour beſtowed on him, to bee inveſted in the Robes of his Office; and therewithall endued with ſuch abilities, as might fit him for the execution thereof, to the common good. And ſo, is Satans Accuſation quite fruſtrate, and takes no hold on the Prieſt, or People, to their hurt. Here wee are to note,

מחלצות  
differs not  
much from  
חלפות  
נגדי  
This ſignify-  
ing more ge-  
nerally any  
Suite of Ap-  
parell, or, as  
wee ſpeake,  
Holy-day Ap-  
parell, more  
coſtly than o-  
thers, worne  
but ſeldome.  
Gen. 45. 22.  
Judg. 14. 14.  
That properly  
ſignifies cleane  
and new Ray-  
ment, put on  
when others  
are put off.

1. The Ceremonies of his Investiture : which are performed,

1. At the motion of Zacharie : who wished, that unto the former Garments, the Priestly Robes might also be added. [*And I said*] וַיֹּאמֶר Junius renders it, Therefore I say; as a continuation of the Angels speech : and Piscator, to the same sense, reading וַיֹּאמֶר here for וַיֹּאמֶר as on the contrarie, Chap. 4. verse 2. וַיֹּאמֶר for וַיֹּאמֶר But the Prophet, taking occasion on the last words of the Angel, verse 4. might well interpose his heartie wish and desire, for the bestowing of the Priestly Ornaments : And the Angell graciously yeeldes unto it. [*Let them set a faire Mitre upon his head*] The former Translators read, Diademe; but that's an Ornament for a King, the Mitre צִנִּיף is for the Priest.

2. By the ministerie of Angels, [*and they set a faire Mitre upon his head, and clothed him with Garments*] viz. the rest of the High Priests Attire.

3. In the presence of Christ : who is Master of these Ceremonies, the giver of this Honour to his Servant, the effect of this Leviticall Office. [*and the Angel of the Lord stood by*] to give order for what was to be done, to allow and ratifie the doing of it, to protect and assilt his Servant against Satans furie. Verse 5.

2. The Patent of his Office : which is here declared and delivered to him before Witnesses, [*And the Angell of the Lord testified, or, protested to Iehoshua, saying,*] וַיִּעַד called \* Witnesse upon his words, the Angels, and the Prophet there present, before whom he makes this declaration to the High Priest. Verse 6. The Patent consists of three Heads.

1. The Dutie and Condition to be performed on Iehoshua's part; which hath two Branches:

1. The



CAP. 3. the Propheſie of ZECHARIE. 41

1. The Obſervation of the Morall Law, in generall duties of Pietie and Holineſſe. [*Thus ſayth the Lord of Hoſtes, If thou wilt walke in my wayes.*]

2. The Obſervation of all Leviticall Conſtitutions and ſpeciall Services of the Prieſthood, [*and if thou wilt keepe my Charge*]

\* מְשִׁמְרֵי all things belonging to the Office \* 1 Chron. 9. 27. of High Prieſt. A Miniſter muſt looke equally Num. 8. 16. to himſelfe and to his Charge.

3. The Dignitie which Iehoſhua ſhould enjoy: that is, the Government of the Temple, and chiefe adminiſtration of all things belonging to Gods Worſhip, [*then thou ſhalt alſo*] or, even thou alſo ſhalt [*judge my Houſe*] id eſt, rule in the Temple; the inferior \* Prieſts being to doe every thing according to the command of the High Prieſt, who was to looke that every one did his Office. Whether the authoritie of the High Prieſt in Civill matters, \* R. D. Kimſhl, & Targ. חֲדָן לְדִמְשָׁטִין Dent. 17. be here intimated, or no, *Quere.* [*and thou ſhalt alſo keepe my Courts*] The ſame that the former, Synecdochicall; the Courts of the Prieſts and People being accounted a part of the Temple. How great a Dignitie the Office of the High Prieſt was, both before and after the Captivitie, eaſily appears by \* Scripture, and other Stories.

3. The Reward of Iehoſhua, for the faithfull execution of his Office: and that is, Eternall Life; a place among the Angels in Heaven. [*And I will give thee Places to walke*] \* מַחְלָכִים \* *Itinera, Ambulationis*; alluſively, to the Walkes and Galleries \* Targ. רַגְלִין מַחְלָכִין that were about the Temple. Not מַחְלָכִים *Ambulantes*, as many reade it, making the ſenſe thus; I will give thee, from among theſe Angels, ſome to be thy Companions and Guardians, [*among theſe that ſtand by*] i.e. as the Chald. Paraph. בֵּין סֵרָפִיִּים among theſe Seraphins, or glorious \* Angels, here preſent. \* Matth. 22. 30. Heb. 12. 22.

Thus of the Typical part of this Vision: We come to the second part of it.

2. Touching the Antitype. After Iehoshua, thus impleaded by Satan, is not onely pardoned, but moreover, singularly graced with many favours, for his private and the common good; the Angell proceedes to declare unto him, what was the Fountaine of all this Mercie, whereunto tended this his Office, by whose meanes both Priesthood, Temple, and People should be restored and preserved. Now, this Person is our great High Priest, **I E S U S C H R I S T**, the Mefsias; of whom, Iehoshua, and every Leviticall High Priest was but a shadow: Hee it is, by vertue of whose intercession the materiall Temple and mysticall Church shall be reared up, and defended. In this the Angels Prophetical Enarration touching the Mefsiah, we are to note,

1. The Persons to whom it is made: They are, Iehoshua, and the other Priests. Who, though they are not said to appeare in this Vision; yet, seeing the matter concerned them also, and for that Zacharie was to publish this Vision in the hearing of all the Priests and People, the Angell therefore directs his speech to the whole Colledge of Priests, though onely the Chiefe now stood attyred before him. [*Heave now, O Iehoshua the High Priest, thou and thy fellowes*] רעין *Amici*, as Iunius; *Targum* חברך *Socij tui*: that is, as Kimhi, שאר הכהנים the rest of the Priests; who, though inferior in Office, yet were fellowes in service, and Types of Christ too. [*that sit before thee*] in Assemblies and Meetings, as Affessors before the President. The reason why he speaks unto these, is expressed in the next words, [*for they are men wondered at*] A difficult Clause. אנשי מופת Some construe it thus; Men that seeke Signes and Wonders; others, Men that are Signes and Types of future things; others, Monstrous persons, *id est*, Men wondered at, as Monsters; for that contemning the Opinion of the World, they beleevved God, and obeyed his Word, in those desperate Times: as *Psal.* 71. 7. *Esa.* 8. 18. Others, Men that have the gift of

### CAP. 3. the Propheſie of ZECHARIE. 43

of Propheſie, and fore-telling things to come. The third Opinion ſeemes probable : and ſo, this ſhall be for the ſtrengthening of their Faith. Haply it may be thus interpreted : Theſe Priests were מוֹפֵת that is, ſuch as ſhould be, by reaſon of their Place and Calling, ſkilfull in the knowledge of Figures and Types of things to come, and well to underſtand the meaning of thoſe Ceremonies they were frequently buſied about. And then we muſt take מוֹפֵת for מוֹת not *Portentum*, but *Signum* : as it is alſo uſed, 2. *Chron.* 32. 24. for מוֹפֵת there wee have מוֹת 2. *King.* 20. 8. & *Eſ.* 38. 7. But uſually this word is taken for prodigious and miraculous Signs; as *Dent.* 13. 1, 2. *Ergo quare.*

2. The Deſcription of CHRIST: Who is ſet forth,

1. By a double Title given unto him : Which are,

1. Of a Branch. [*For behold, I will bring forth my Servant, the Branch.*] So called, becauſe out of the dead and withered Stocke of Davids Houſe hee ſprang forth on a ſudden, like a Branch or Sience out of a drie Tree. Though that Familie was obſcure, and all the glorious Branches cut off, even to the \* Stumpe; yet a Remainder there was, and Sappe enough therein, which in due time ſhould ſprout forth into this Glorious, the laſt and greateſt Ornament of that Kingly Familie. See *Eſ.* 11. 1. & 4. 1. *Ier.* 23. 5. & 33. 15. God, in moſt unlikely Times, and by moſt unlikely \* Meanes, can bring his purpoſe to paſſe. צמח \* *Dan.* 2. 34. heere is translated by the Seventie, ἀνατον: and Rib would have that place, *Luk.* 1. 78. to allude to that Translation. But it ſignifies properly ἀνατον, or ἀνασταν, the ſame that חַיִּים *Eſ.* 11. 1. [*my Servant*] though a Sonne by Nature, yet a Servant by Office of Mediation for our ſakes. *Verſe* 8.

\* *VIZ* as in  
Nabuchad.  
Dreame.  
*Dan.* 11. 12.

2. Of a Stone. Which Title is attributed to  
G 2 Christ,

*Ex. 28. 16.*

*\* Hag. 1. 14.*

*\* Ez. 1. 1. 2, 3.*

*\* San. 2.*

*18 Rev. 5. 6.*

Christ, because he is the Foundation and Corner Stone of his Church, whereupon the whole Building is reared and coupled. [*For behold the Stone that I have layd before Iehoshua*] The Anagoge to Christ, is heere taken from the Temple now in building, whose Foundation was now layd before Iehoshua and Zerubbabel, the chiefe \* Overseers of the Worke. The Angell then pointing to some principall Stone therein, informes Iehoshua, that there is a further Mysterie in it: the Groundworke of the Materiall, signifies the Foundation of the Spirituall Temple; not to be layd by the industrie of Artificers, but by Gods handie worke. [*I have layd.*]

2. By a two-fold Propertie, in reference to the latter Title.

1. Providence and \* Wisedome in the Government of his Church. Christ is a Stone, for strength and firmenesse, yet not a dead and senselesse (as those of the Temple) but a living Stone, full of Eyes, and endued with the sharpest Sight. [*upon one Stone shall be seven Eyes*] Some understand it passively; All mens Eyes shall looke towards Christ; or, \* God shall with curious diligence polish this Stone, referring it to the next Clause: But these senses fit not this place: It is more naturall, and cleare, to take Eyes, for Providence; and Seven, for Perfection and Sufficiencie: so the meaning shall be; Christ hath all sufficiencie of Wisedome and Councell, not onely to lay a Foundation, but also to build up his Church, and to rule it in the best order.

2. The absolute Perfection of all Grace in himselfe, who had the Spirit without measure. Though men might judge this Stone too too rude and rough to be put in the Building, and therefore reject it; yet God would make it not onely the Head

Head of the Corner, but ſo poliſh it, that it ſhould be, as the Principall, ſo the moſt Beautifull Stone of the whole Building. [*Behold, I will engrave the graving thereof, ſayth the Lord of Hoſtes*] An alluſion to the graved and carved Stones of the Temple, whoſe coſtly workemaſhip did in ſome ſort ſhadow out the excellencie of Chriſts Endowments: but yet theſe doe ſo farre exceede the other, as God is a more cunning Workemaſh than man; [*I will grave it*] as *Pſal. 45. 7.* Some interpret this Graving, of the Wounds of Chriſt, which are פְּחוּרָה *calatura corporis ejus pulcherrima.* But this is not the full meaning of the place, though the next Clause doe in part imply it.

3. By two *Apoteleſmata*, and effects of the Prieſthood of Chriſt.

1. Remiſſion of Sinnes, by the Sacrifice of Himſelfe. [*And I will remove the Iniquitie*] Guilt and Punishment of Sinne [*of that Land*] חֶרֶץ הָאֶרֶץ Which Land? The Church; typified by the Land of Canaan: to the inhabitants whereof, pardon is now promiſed [*in one Day*] by one all-ſufficient Sacrifice, once offered, in oppoſition to the Legall Sacrifices, every day repeated. *Verſe 9.*

2. Peace of Conſcience, through juſtification by Faith. [*In that Day, ſayth the Lord of Hoſtes, ſhall yee call every man his Neighbour under the Vine, and under the Figge-tree.*] Theſe Trees have broad leaves, and yeeld a coole ſhadow, very pleaſant in thoſe hot Countries: and therefore under them they had their Arbors, wherein they made their banquetings and invitations of their Neighbours, in the times of publique peace, of ſecuritie of the State; as *1. King. 4. 24, 25.* Under which Figure, is repreſented the true ſmall Peace of the Church, which it enjoyeth with God, through the Reconciliation made by Chriſt. See *Hag. 2. 9.*



*Micah 4. 4. If. 2. 4. Hof. 2. 18.* Albeit we need not quite reject the literall meaning; considering that Christ, the Prince of Peace, when hee came into the World, brought with him, as Peace for the Church with God, so quietnesse for the State, from Warres and Troubles, both to Iudæa and other parts of the World. Further, the words seeme to imply another effect in the Godly, viz. Charitie towards others; themselves being converted and reconciled to God, shall studie to convert others. [*Te shall call*] *Sed quere.*

## CHAP. IIIII.



And the Angell that talked with me, came againe and waked me, as a man that is raysted out of his sleepe.

2 And said unto me, What seest thou? And I said, I have looked, and behold, a Candlesticke all of Gold, with a Bowle upon the top of it, and his seven Lampes therein, and seven Pipes to the Lampes, which were upon the top thereof.

3 And two Olive Trees over it, one upon the right side of the Bowle, and the other upon the left side thereof.

4 So I answered, and spake to the Angel that talked with me, saying, What are these, my Lord?

5 Then the Angel that talked with me, answered, and said unto me, Knowest thou not what these be? And I said, No, my Lord.

6 Then he answered, and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Neither by an Armie nor strength, but by my Spirit, sayth the Lord of Hostes.

7 Who art thou, O Mountaine, before Zerubbabel? thou shalt be a Plaine, and shall bring forth the Head Stone thereof, with shoutings, crying, Grace, grace unto it.

8 Moreover, the word of the Lord came unto me, saying,

9 The

# CAP. 4. the Propheſie of ZECHARIE. 47

9 The hands of Zerubbabel have layd the Foundation of this Houſe: his hands ſhall alſo finiſh it, and thou ſhalt know that the Lord of Hoſtes hath ſent me unto you.

10 For who hath deſpiſed the day of the ſmall things? but they ſhall rejoyce, and ſhall ſee the Stone of Tinne in the hand of Zerubbabel: theſe ſeven are the Eyes of the Lord, which goe thorow the whole World.

11 Then answered I, and ſaid unto him, What are theſe two Olive Trees, upon the right and upon the left ſide thereof?

12 And I ſpoke moreover, and ſaid unto him, What be theſe two Olive Branches, which through the two Golden Pipes empty themſelves into the Gold?

13 And hee answered me, and ſaid, Knoweſt thou not what theſe be? And I ſaid, No, my Lord.

14 Then ſaid he, Theſe are the two Olive Branches, that ſtand with the Ruler of the whole Earth.

*V*ision **T**He Scope of this Viſion, is to ſhew, that Gods grace onely is ſufficient for his Church, to repayre and maintaine the ſame, without all other meanes, againſt all oppoſition of Man. A Viſion needfull for the Comfort of this poore People, whoſe Weakeneſſes and Dangers were ſo great, that it made them doubt, how it was poſſible for their State ever to be reſtored; or if reſtored, how it ſhould be defended. Wherefore, in this moſt heavenly Revelation, God makes it appeare to the Prophet, and by him, to the People, That it is not Ichoshua's nor Zerubbabels, nor all their ſtrength, which muſt reare up the Building of his Church and Temple; and, that it is not the force of any Enemy which ſhall hinder it. Gods gracious Power would advance this Worke, by the weakeſt Meanes, againſt the ſtrongest Reſiſtance. Which is ſet forth under the ſimilitude of a Candleſticke, whoſe Lights are kept burning without any artificiall meanes, by ſuch Oyle as naturally flowes from two ever-living Olive Trees, that ſtand over the Candleſticke. To come to the explication of this Viſion, we have to note in this Chapter three parts.

1. A preparation of the Prophet, to attend and heede this Vision: Who eyther, through humane infirmitie, was now growne wearie and dilled with continued Visions; or, having his minde wholly taken up in the contemplation of the excellent Mysteries of the three former, had need be as it were jogg'd, and put in minde to turne his thoughts, to consider of this fourth Revelation. [*And the Angell that talked with me, came againe*] *id est*, the fourth time admonished me to behold another Vision of God, [*and waked me, as a man that is awakened out of his sleepe*] *id est*, rowled up my wearie and distracted thoughts, to fresh and further attention. These Visions were shewne to Zacharie in the Night, when hee was asleepe, as touching his body. See then how weake and ill-disposed even our most noble and immortall part is, to be long employed in heavenly matters, even then when it is least busied in earthly affaires. *Vers* 1. [*And said unto me, What seest thou? and I said, I have looked*] carefully viewed the sight, [*and behold*] the Vision is thus.

2. The Vision it selfe: which is plainly expressed in the second & third Verses. [*a Candlestick*] The Church in Scripture is often compared to a Candlestick, by allusion to the Candlestick in the Tabernacle and Temple, which was a type of it, [*all of Gold*] without mixture of baser Metall; a type of the Churches puritie, in Doctrine and Manners. [*with a Bowle*] Hee describes the parts of the Candlestick: first, the Bowle, which was on the top of the shaft of the Candlestick, [*a Bowle*] *כד* properly signifies \* *Scaturigo*, or *Fons*; metaphorically, \* *Phiala*, *Lecythus*, *Peluis*, an Oyle-Vessell, a Chrismaterie, or Oyle-Cruet; whence, as out of a Fountaine, Oyle or other Liquor is powred. Some render it *Lenticula*, and *Discus rotundus*, and that properly enough. Sanctins, who follows others, is here, with them, foulely deceived, in rendering this word, *Lampas*; imagining, that there were eight Lampes upon this Candlestick, seven in a circle round about, and one in the middest, upon the top of a Bowle:

\* Cant. 4. 12.  
Judg. 1. 15.  
\* Eccles. 12. 6.

# CAP. 4. the Propheſie of ZECHARIE. 49

Bowle: whereas the Text clearly ſpeakes but of ſeven, [*upon the top of it*] viz. of the *Scapus*, or Shaft: the other parts follow, [*and his ſeven Lampes thereon, and ſeven Pipes to the ſeven Lampes*] Pipes מְצִקוֹת *Evacuatoria, Infuſoria, or Infundibula*, though not ſo properly here, as the firſt: theſe Pipes emptied the Oyle out of the Bowle, and conveyed it to the Match or Wick of the Lampe, [*which were upon the top thereof*] round about the Bowle. This of the Candleſticke: The next part of the Viſion, is of the Olive Trees. [*and two Olive Trees by it*] Sanctius makes much ado here, what Olive Trees theſe were, and how ſituated. Hee imagines, that theſe Olive Trees ſhewen to Zacharie, appeared not in the true nature and colour of the Olive Tree, but were all of Gold, as the Candleſticke was; and that they were not ſituated ſeverally from the Candleſticke, but were wrought in and upon the Bowle, after the faſhion of embossed Worke (*Emblemata*) as Goldſmiths of \* ancient and later times uſe to doe upon Cups, and other Veſſels, whereon they frame the ſhapes of Vines, and other Trees or Beaſts, &c. But he troubles us with needleſſe Speculations, and not conſonant to all the Circumſtances of this Viſion: For by the twelfth Verſe it appears plaine enough, that theſe appeared like true Olive Trees, in their native hue, dropping downe Oyle into the Bowle: And that the Branches of theſe Trees hung over the Candleſticke, and were not graven or imboſſed on the ſide of the Bowle, appears by the two Golden Pipes on the top of the Bowle, which received into them two ſtreames of Oyle, falling downe from the Berries of the Olive Trees. Theſe two Pipes Sanctius leaves out, in his deſcription of this Candleſticke: and ſo, by miſtaking here, and before, by adding one Lampe more to the ſeven, quite darkens the Light and cleare declaration of this Viſion; as may be ſcene by his Explication and Type or Pattern he maketh of the Candleſticke. Wee need not pervert the plaine meaning: There were two Olive Trees, עֵצֵי זַיִן cyther

\* As in Anacreons drunken Cup, *Ode* 17. *ποικίλον ἀποδιδωκε μαι, &c.* Virg. *Ecl. 3.* *Pocula ponam, &c.* Mart. *Ep. 1. 2. 50. l. 2. 26.* Trah. Poll. in *Claudio.*

(*juxta*) hard besides the Candlestick, which stood in the midst, betwene two Olive Trees, growing on each side; and so the Article shall be referred to *מן* not *הלל*. Or (*super*) upon, *viz.* the Bowle, the Olive Trees appearing to grow out upon each side, [*one upon the right side of the Bowle, and the other upon the left side thereof.*] The former interpretation I rather chuse, which referres the Article (*it*) to the whole Candlestick, not to the Bowle, agreeably to the eleventh Verse following. That all may be the more clearly discerned, I have caused the Type of this Vision to be drawne forth, so farre as wee may ghesse at that which Zacharie plainly saw: As it appeareth in this next Lease infolded.

And this is the Vision: next followes,

3. The Interpretation of this Vision. Wherein wee may goe no further than the Angell hath gone before us, nor ought to seeke out curious Explications of every part of the Candlestick, his Bowle, his Lampes, his Pipes, &c. but rest wee in that Interpretation which is made touching the maine scope, without venturing any further. The Interpretation then is,

1. Generall, of the whole Vision; to the eleventh Verse. In which part we have expressed,

1. The Occasion of it: First, in Zacharies question, desiring to know the meaning of the Vision. [*So I answered, &c. What are these, my Lord?*] Verse 4. Secondly, in the Angels answer, by way of another question, as it were blaming his ignorance, and stirring him up to heed the interpretation. *Then the Angell, &c. Knowest thou not what these be?* Whereunto we have Zacharies ingenious confession of his ignorance, [*And I said, No, my Lord.*] Verse 5.

2. The Interpretation it selfe, Verse 6. [*Thou be answered, &c. This is the word of the Lord*] *id est,*

this



P. 4.

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The Vision of the golden  
CANDLESTICK, &c.  
mentioned, Zach. 4.

Explained by *William Pemble.*

Place this at Folio 50.



CA

this is that which God meanes and promiſes by this Viſion [*unto Zerubbabel*] the chiefe Magiſtrate, whom it ſpecially concerned to ſee the Temple re-edified [*ſaying, Not by Might,*] Others, by an Armie *לחם* the power of many together, [*nor by Power*] the ſtrength and wit of any Man alone; or, to take theſe tearmes for *Synonima's*, [*Not by Might, nor by Power*] *id eſt*, by no humane Force and Policie, one or other, [*but by my Spirit*] my Power, Providence, and gracious favour [*ſayth the Lord of Hoſtes*] who is therefore able of himſelfe, without other helpe, to doe all things. Which oppoſition betweene mans helpe, and Gods, is not generally to be taken, as if they never were ſubordinate; but with reference to the Jewes opinion, or any other of their minde, and in their caſe: who imagine; that when outward meanes faile, all muſt goe to wracke; or, that Man can doe ſomewhat, without God; or, at leaſt, muſt doe as much as Hee. Thus then have we, in three words, the ſcope of this whole Viſion, That as the making and maintaining of this Candleſticke and his Lampes was without the art and cunning of Man, by meanes ſupernaturall; ſo Gods Spirit, without and above all humane helpes, ſhould ſuffice for the re-edification and preſervation of the Materiall Temple, and true Church.

So, in publiſhing the Goſpel, &c.

This briefe and generall Promiſe is branched forth into two parts.

1. The Removall of all impediments of the reſtauration of the Church: Which, though to the Jewes they ſeemed invincible, ſhould yet by Gods Power bee overcome and taken away. This is expreſſed by an interrogative *Apoſtrophe* to the Enemy, [*Who art thou, O great Mountain?*] A Queſtion full of ſcorne, and contempt of the Enemies Mightneſſe; who thought themſelves, and were ſo deemed by the Jewes, to be great Mountaines, unpaſſable,



\* Such were  
Sanballat, &c.  
Neb. 4. 1, 2, 3.

\* inaccessible, such as could over-look and over-top the low and poore estate of the Iewes. But yet what are they, when they oppose God and his Servants, armed with his Power? There is nothing so highly advanced, but he will abase it: as it followes in the next Clause, containing a Threatening against the Adversarie, [*before Zerubbabel*] assisted with Gods Spirit [*thou shalt become a Plaine*] as easie to passe and march over, as a Plaine and even Champaigne מישור. Some put the Note of Interrogation after Zerubbabel, [*Who art thou, O great Mountaine, before Zerubbabel? &c.*] but the sense is the same.

2. The accomplishment and finishing of the Worke then in hand, viz. the re-edification of the Temple: which went but slowly forward; so many Lets, so few Helpes there were then. Notwithstanding all that, God promiseth, by his helpe it shall be finisht, to the last Stone. [*And he*] Zerubbabel, the chiefe Over-seer of this Worke [*shall bring forth*] lay on, or cause to be layd on, in open view. Haply there is an allusion to that Custome, when at the Foundation and finishing of great publique Buildings, the chiefe Magistrate is present at the laying of the first and last Stone; and it may be, doth it himselfe. [*the Head Stone thereof,*] or Top-Stone; which being layd on, the Worke is finished, [*with shoutings*] \* מון מון. Acclamations and joyfull Out-cries should be made by the People, at the finishing of the Temple. Sanctius, \* striving to make good the Translation of the Seventie, and Ierome, who render the words *inimicus exercitus*, and *exagrabis gratiam*, runnes himselfe into needlesse Conceits, about the equalitie of this Temples Glorie, and the first; and the equalitie of Grace, under the Gospel, with that under the Law, &c. things not meant here: Where, the intent is to shew, that the Iewes should rejoyce, when they should see the Temple finished; and testifie this their glad-

\* Job. 39. 10.  
Es. 22. 2.

\* As he doth generally, and so troubles his Readers with a number of frivolous and wrested interpretations.

CAP. 4. the Propheſie of ZECHARIE. 53

gladneſſe, by \* ſhoutings and heartie wiſhes for the  
 proſperitie of that Place, [*crying, \* Grace, Grace unto  
 it*] *Feliciter*, All happineſſe betide it, Peace and proſ-  
 peritie abide with it, Long may it ſtand, and flouriſh:  
 or thus; Gods Favour and Grace maintaine and pre-  
 ſerve this Houſe, as his Grace, and not our Strength,  
 hath finiſhed it. *Verſe 7.*

This ſecond part of the Promiſe, touching the re-buil-  
 ding of the Temple, is further amplified and confirmed to  
 theſe diſtruſtfull and unbeleeving Jewes.

1. By a ſecond and moſt plaine Repetition of the  
 Promiſe it ſelfe. [*Moreover, the word of the Lord came  
 unto me*] to Zacharie, [*ſaying, The hands of Zerubba-  
 bel have layd the Foundations of this Houſe*] *Ezra 3.*  
 [*and his hands ſhall finiſh it.*] *Ezra 6. 15.* And this  
 Promiſe now is ſo plaine and cleare, as none ought  
 to doubt of it, [*and thou ſhalt know, &c.*] as Chap.  
 2. 11. *Verſ. 8, 9.*

2. By an Argument drawne from the Providence  
 of God, and his perpetuall Care, in the preſervation  
 of his Church: which is ſet downe, in oppoſition  
 to the Jewes diſtruſt and infidelitie. If Gods Eye  
 be watchfull over you, for the advancement of your  
 welfare, you ought not (as you doe) take occaſion  
 of diſtruſt and diſcouragement at the unlikely begin-  
 nings of things, which ſhall in time grow to great  
 perfection. But, &c. This is the Argument and  
 ſcope of the Verſe, though the Propoſitions are ſome-  
 what inverted: For the Interpretation, take we the  
 parts as they lye.

1. The Jewes Unbeliefe, with its Cauſe, ſet  
 downe in a Queſtion, which is left to themſelves  
 to anſwere, [*For who hath deſpiſed the day of ſmall  
 things?*] Why, that had many: They were  
 clearly guiltie, and could not but confeſſe it,  
*Ezra 3.* how unreaſonably and immoderately they  
 tooke on, weeping and lamenting at the laying

\* As appeares  
also, Hagg. 2. 3.  
Is it not in  
your eyes as  
nothing?

So, in the  
Church, &c.

\* (But) not  
(for) as the former  
Translat.  
and the Anti-  
thesis shewes.

of the Foundation of the Temple. This their sorrow, was a fruit of their distrustfull and unbelieuing hearts; mis-giving them, that these poore beginnings would come to nothing in the end. And therefore their griefe was also mingled with contempt and disdain, they slighted and made little reckoning of that which was yet done in the Worke of the Temple. Rightly then are they here questioned in this tearme, *Who hath despised?* though wee finde directly, they did but grieve. God judgeth otherwise of our carnall affections, than wee our selves. The reason of their fainting, is in the next words, [*the day of small things?*] חֲנוּכָּה *famin. pro neutro, parvorum, viz. principiorum*; the meane and poore beginnings of the Temples Foundation, which they conceived would never come to any perfection, and glorious accomplishment: mistaking the manner of Gods proceeding, who out of meanest principles rayses matters of greatest moment.

2. The Ioy which even those discouraged Iewes should conceive, by the progresse and finishing of this Worke. [*\* But they shall rejoyce*] as much as they sorrowed; and, notwithstanding their Vnbeliefe, [*shall see the Plummets in the hand of Zerubbabel*] *id est*, shall see the Worke goe forward, and finished, by the command and direction of Zerubbabel their Prince; whom here he compares to an Architect, with a Plummets, Plumbe-Line, or Levell, busily employed in laying of Stones square, levell, and perpendicular: For Overseers and Commanders doe as much as the Workemen themselves, in any businesse. Iunius reads it, [*Lapidem perpendicularum,*] and by it, understands the Top-Stone, mentioned before, *Verse 7.* But I rather follow our last Translators, rendering it [*Plummets*] according to the Chaldee and Kimhi, who

P.4. CAP.4. the Propheſie of ZECHARIE. 55

who interprete **אֶבֶן חֹדֶל** by **מִשְׁקוּלָא** and **מִשְׁקָלָא** *Libram minus, Perpendiculum, Annusis.* The former Translators call it *Verbum*, **חֹדֶל** [the \* Stone of Time] because the weight of Plumb-Line is usually made of Tinne, or of Lead.

\* In the same sense, that **אֶבֶן** a Stone, is often taken for a Weight, or Measure. *Esa. 34. 11. Deut. 25. 13.*

3. The Cause of their Joy, and the Temples Restauration, *viz.* Gods watchfull Providence, always employed for the good of his Church and People; [with those Seven] they should see the Temple reared up, by the command of Zerubbabel; but it should come to passe, by the aid of those Seven: What Seven? The next words tell us, [They are the Eyes of the Lord, which runne to and fro thorow the whole Earth:] his All-seeing Providence; from which, nothing is hid that is done, from one end of the Earth unto the other. Not Zerubbabels Policie, but Gods Wisedome, should finish the Building of Gods House. This Verse hath reference to the ninth Verse of the third Chapter, as is not to be applyed, as I take it, eyther to the seven Lamps of the Candlestick; or to seven Angels, the Ministers of Gods provident Government of the World; who, as Magistrates of Kings, so they shall be called \* **עֶשְׂרֵי אֲנָשִׁים**.

\* *Hesych. verbo ἐσδωσὶ βασιλῶν.*

And this of the generall Interpretation of the whole

Vision: now followes,

2. The Particular Explication of the second part of this Vision, touching the two Olive Trees: wherein wee have, as before,

1. Zacharies Question, requiring a more particular Explication,

1. Of the two Olive Trees, [Then answered I, &c. What are these two Olive Trees, &c.] Verse 11.

2. Of the two Olive Branches, bigger and more notable than the rest, from whence the

Oyle

וְדָמָה  
הַעֲנָמִים  
לְשִׁבְלִים  
לְפִי שְׁחִי  
מִלְאִי  
נִרְגְּרִי  
חוֹחִים כְּמוֹ  
הַשְּׁבָלִים  
שֶׁהֵם  
מִלְאִי  
נִרְגְּרִי  
הַחֲסֵה

*Kimbi in la-  
cum.*

\* Sanctius  
reads it, *ad  
latus*, by the  
sides, as the  
word is some-  
time taken :  
and thence,  
erres in his de-  
scription of the  
Candlestick.

הַמְרִיקִים  
מַעֲלִיחִם  
אֶת הַשֶּׁמֶן  
הוּא הַצֵּלוּל  
וְשֹׁב  
לְהַאֲרִי  
וְלַחֲצֹהֵב  
כְּמוֹ מִצְפֵּן  
זֶה יֵאָחֵז  
Rab. Schelo-  
mo on this  
place.

Oyle dropped, [and I answered, and said, &c. *What be these two Olive Branches*] שְׁמֵלֵי חוֹחִים *Spica Oleorum*, that is, as Kimhi, שְׁנֵי עֲנָמֵי וָחִים two little Boughes or Branches of the Olive, נֹפְלִים hanging over the two Golden Pipes : Which are \* compared to two Eares of Corn, because they were full of Olive Berries, as these are of Graines. Iunius renders it (*Bacca*) Berries : Which Interpretation, Bundorfius *verb.* שְׁבָלָה allowes of, and confirms, from the different Vowell, which in Hebrew for *Spica*, is alwayes *Chateph Camess*; but heere, for *Bacca*, is with *Chateph Patach*, שְׁמֵלֵי It is not much materiall, which Translation we follow : if Branches, the Oyle came out of the Berries; if Berries, they hung upon the Branches : [which through] בִּיד \* *per Manum*, *id est*, *Ministerio*, by the helpe of [the Golden Pipes] צִנְחוֹרוֹת *Tubi, Canales* : A word onely used in this place; but it seemes plainly to bee derived from צִמּוֹר *Emissarium, Canalis*, a Pipe, thorow which Water is let forth, *Psal. 42. 7. 2. Sam. 5. 8.* The *Targum* אֶסְקְרִיטוֹן *Roftra, ὑψώματα*, as the Seventie, *Emun-  
floria* : but not so properly; because these Pipes were to convey Oyle into the Vessell, and not out of it. [emptie the Golden Oyle] Heb. הַזָּהָב the Gold, that is, \* the Oyle; of a bright, cleare, and glistering colour : as in the like sense, the word זָהָב is used, *Iob. 37. 22. Gold commeth out of the North; id est*, faire and cleare Weather : [out of themselves] by a supernaturall deflux, without artificiall means. *Verse 12.*

2. The Angels Answer :

1. Exciting Zacharie to attention, by questioning his ignorance. [And hee answered, &c.] *Verse 13.* as before, *Verse 5.*

2. Interpreting unto him both parts of his Question, in one Answer. [Then said he, These are the

two



two annointed Ones.] Who theſe are, is much doubted. Some would have them to bee the two Witneſſes, Rev. 11. viz. as they interpret, Enoch and Elias: others, Zerubbabel and Iothua, the Prince and Prieſt, both annointed with Oyle; as Rab. Schelomo, and Kimchi: others, Peter and Paul: others, the Churches of the Iewes and Gentiles. But they erre all from the right meaning: Nor can any of theſe bee the cauſe of the Churches preſervation, as theſe Olive Trees were of the maintenance of theſe Lampes in the Candleſticke. Shall we reſt on Iunius expoſition? thus, [*Theſe are two annointed ones*] *dua* \* *Oleſa*, *id eſt*, the divers Graces of Gods Spirit, which, from God, are continually powred on the Church, through Chriſt, by [*Pipes*] *id eſt*, ſuch meanes as hee beſt pleaſes. [*that ſtand before the Lord of the whole Earth.*] *qua permanent*, that remaine, ſayth Iunius, *id eſt*, which Graces are and abide in Chriſt in all fulneſſe; and out of him, flow forth upon the Church, in ſuch a meaſure as befits every part. A probable expoſition. Yet it may be doubted, whether here be not to be underſtood by theſe בני הויצור *Filios Olei*, ſome Perſons, and not Graces, which wee cannot ſo well call [*annointed ones*] as our laſt Tranſlators reade it, being properly a part of that annointing whereof S. Iohn ſpeakes, 1. Ioh. 2. 20. and the rather, for that ſome kind of Miniſtration of theſe Perſons annointed, is implied; in that they are ſayd to ſtand (עומדים) before the Ruler of the World: as after, Chap. 6. verſe 5. But then, who theſe Perſons are; whether Chriſt, and the Comforter; or, Chriſt in his two Natures; or, Chriſt in his two Offices, of King, of Prieſt of his Church; or how elſe, *Quære*.

\* What? *Bac-*  
*ca*, or *Olea*, or  
both.

## CHAP. V.



*Hen I turned me, and lifted up mine eyes, and looked, and behold, a flying Booke.*

*2 And hee said unto mee, What seeſt thou? And I answered, I ſee a flying Booke: the length thereof is twentie Cubites, and the breadth thereof ten Cubites.*

*3 Then ſaid he unto me, This is the Curſe that goeth forth over the whole Earth: for every one that ſtealeth, ſhall be cut off as well on this ſide, as on that: and every one that ſweareth, ſhall be cut off as well on this ſide, as on that.*

*4 I will bring it forth, ſayth the Lord of Hoſtes, and it ſhall enter into the houſe of the Thiefe, and into the houſe of him that falſely ſweareth by my Name: and it ſhall remaine in the middes of his houſe, and ſhall conſume it, with the Timber thereof, and Stones thereof.*

*5 Then the Angel that talked with me, went forth, and ſaid unto me, Liſt up now thine eyes, and ſee, what is this that goeth forth.*

*6 And I ſaid, What is it? And hee ſaid, This is an Ephah, that goeth forth. Hee ſaid moreover, This is the ſight of them, thorow all the Earth.*

*7 And behold, there was liſt up a Talent of Lead: and this is a Woman that ſiteth in the middes of the Ephah.*

*8 And hee ſaid, This is Wickedneſſe, and hee caſt it into the middes of the Ephah, and hee caſt the weight of Lead upon the mouth thereof.*

*9 Then liſt I up mine eyes, and looked: and behold, there came out two women, and the winde was in their wings (for they had wings like the wings of a Storke) and they liſt up the Ephah betwene the Earth and the Heaven.*

*10 Then ſaid I to the Angel that talked with me, Whither doe theſe beare the Ephah?*

II And

CAP. 5. *the Propheſie of ZECHARIE.* 59

II And he ſaid unto me, To build it an Houſe in the Land of Shinar, and it ſhall be eſtabliſhed and ſet there upon her owne place.

*Vision* THE former Viſions, were Revelations of Gods favour and mercie to this People: this, and the next, are denunciations of Iudgement. For, albeit God, for his Mercie and Elections ſake, did purpoſe to eſtabliſh his Church amongſt this People, and to reſtore their State againe; yet he gives them to underſtand, that hee favours not the finnes and corruptions wherewith they were then infected, but would ſeverely puniſh them for the preſent; and, if they grew more ranke and ripe in Rebellion, would utterly ſubvert them, when they had fulfilled the Meaſure of their Iniquitie. This, I take it, is the Scope of theſe two Viſions, in this fiſt Chapter. Let us conſider them ſeverally. For the former, we have its,

1. Deſcription: There is preſented to the Prophets view a flying Rowle, of a great length and breadth; which hee, turning himſelfe about, firſt ſees, *Verſe 1.* and then more exactly obſerves the faſhion of it, *Verſe 2.* [*And he ſaid, &c. I ſee a flying Rowle*] מנלה *Volumen*, the Booke of the Law, wherein the Curſe and puniſhment of finnes was ſet downe. Which Booke was not written as ours are, in ſeverall Leaves, but according to the \* Cuſtomes of thoſe Times, in one large Scrowle of \* Parchment, or other matter, which was rowled up together, like the Webbe upon the Pinne. The Seventie turne it *Spinavor*, *Falx*, a Sythe; miſtaking it, for מנלה [*Flying*] *Targum* פרחא it appeared in the Ayre unfolded and ſpread abroad, ſleeting along ſwiftly, like a Bird readie to ſeize on her prey. [*The length thereof is twentie Cubites, the breadth thereof ten Cubites*] A large Rowle, ten Yards long, and five broad: but it is to ſhew, the Law hath Curſes and Punishments know for every ſinne and ſinner: there is no eſcaping, it is long enough and broad enough to meet with tranſgreſſors everie way. Some

\* *Pſal.* 40. 7.

*Ier.* 36. 2.

*Luk.* 4. 17.

*Amos* 8. 2.

*Ezek.* 2. 9, 10.

\* *Ergo* Aquila

and Theod.

render it

דקדק.

understand this, of the measure God keepes, in punishing proportionably to the sinne. *Verse 2.*

2. Exposition of the Vision, briefly delivered in these words, [*Then he said unto me, This is the Curse,*] *id est*, the Punishment threatened by the Law. For the Curse of the Law, is the Punishment it denounceth against offenders [*that goeth forth*] is to be executed [*over the face of the whole Earth*] eyther upon the whole Land of Israel, or more generally, upon the whole World: The Gentiles, that sinne without the Law, being yet lyable to the Punishments of the Law. This Curse is particularly amplified,

1. By instance of some speciall sinnes; against which, the Curse is particularly threatened. Many other foule Enormities there were in the Iewish State at this time; as, Marriage of strange Wives, unlawfull and cruell Divorces of their Wives, \* Sabbath-breaking, and open contempt of Gods Worship; \* Crueltie and unmercifullnesse towards their poore Brethren, &c. but two onely are named, though foule and grosse ones.

\* Malachie per  
totum.

\* Nehem. 5.

1. Theeverie, and Sacriledge: For this kinde of Robbing I take to be principally meant heere, whereof also Malachie complayneth, *Chap. 3. 8.* and Nehemiah, *Chap. 13. 10.* though all kinde of unjust defrauding be not to be excluded. [*For everie one that stealeth, shall be cut off*] נִקָּח *excindetur, vacuus eris, sive everfus*; as, *Esf. 3. 26.* Jonathan, לָקַח *Percussus, Casus*: and the Septent, ἐκκαταρριπνῆται, [*as on this side, according to it*] מוֹחַ כְּמוֹחַ There may bee given two interpretations of this Phrase: eyther thus; The Theefe shall bee cut off, מוֹחַ *id est*, from hence, out of this place, out of Ierusalem; God will not spare his owne People, if they sinne more than others: Or thus, taking in the next Clause; The Theefe shall be cut off, מוֹחַ \*

\* מוּח on this ſide, and the Swearer מוּח on that \* So מוּח  
ſide, *id eſt*, one as well as another, all ſhall be puni-  
ſhed כְּמוֹח according to it, *viz.* the Volume, and  
Curſe therein deſcribed. This latter ſenſe and  
conſtruction I rather follow: For, as touching  
Kimhi's interpretation, That the Rowle was writ-  
ten on the one ſide againſt the Theefe, on the other  
againſt the Swearer, &c. it is a Rabbinicall Toy.  
The Tranſlation of learned Iunius in this place,  
ſounds ſomewhat harſh, [*Quia quiſquis furatur*  
מוּח *ex hoc* [Populo] *ut illa, innocentem ſe aſſerit,*  
&c.] Who ſo ſteales amongſt this People, counts

himſelfe guiltleſſe, as that, *viz.* as other Nations,  
who defend and juſtifie their finnes. Which ren-  
dering ſeemes not juſtifiable, neyther by the ſcope  
of the Text, nor by the Times; which, though  
they were corrupt, yet wee cannot thinke were  
come to that height in finning, as to count Sacri-  
ledge and Perjurie no finnes: Neyther did the  
Gentiles ſo eſteeme of them.

2. Perjurie and falſe Swearing, [*and hee that*  
*ſweareth*] *viz.* falſely, by the Name of God, as  
Verſe ſequ. [*ſhall bee cut off, &c.*] as before.  
Verſe 3.

2. By the Author and Executor of this Curſe, *viz.*  
God himſelfe, [*I will bring it forth, ſayth the Lord of*  
*Hoſtes*] God will ſee his owne Law executed.

3. By the Manner of inflicting this Punishment:  
which hath three degrees.

1. [*It ſhall enter into the houſe of the Theefe and*  
*Swearer,*] It ſhall inevitably ſeize upon them;  
even there, where they thinke themſelves moſt  
ſecure.

2. [*And it ſhall remaine in the middeſt of his*  
*houſe,*] He ſhall neyther keepe it out, nor drive it  
out, ſo long as the ſinne remaines unrepented,  
and unreformed; Gods judgement, that hath ſei-  
zed

The French  
reade it almoſt  
the ſame way,  
but yet to bet-  
ter ſenſe, [*Car*  
*quiconque d'en-*  
*tre ce peuple-eſt*  
*deſrobbe, eſt*  
*auiſſi net qu'il-*  
*le, &c.*] *id eſt*,  
Whoſo among  
this People,  
ſtealeth, is even  
as innocent as  
that or they,  
*viz.* the Gen-  
tiles dwelling  
in other parts  
of the World:  
taking נִקָּב  
paſſively in  
Niphath, and in  
its uſuall ſig-  
nification. *Et*  
*de hoc quere.*



*vid. Chrysost.  
Hom. 15. ad  
Pop. Antioch.*

zed on his Person, or Family, shall abide upon him and them.

3. [*And shall consume it, with the Timber thereof, and Stones thereof.*] Shall bring to utter ruine them and their whole Estates, which they have got together by Rapine, Sacriledge, and Perjurie. *Vers 4.*

*Vision 7.* Not to reckon up the divers Conjectures of Interpreters, touching the Scope of this Vision; that which I take to be most plaine, and directly intended, is, The extirpation and finall disperſion of the Iewes out of their owne Land, when the Measure of their Iniquities and Rebellions should come to the full. The former, threatened Punishment to particular Persons; this, to the whole State. The Vision is obscure and darke: yet all Circumstances pondered, that appears to be the drift of it. Which, it seemes, is purposely set out in hard and mysterious Figures, lest the plaine denunciation of the second overthrow of Temple and State, might discourage them too much, to goe forward in the present restauration of both. Let us come to the Vision it selfe: which is described by its parts and severall interpretations, joyned thereto.

1. Of the Ephah. The Prophet, admonished by the Angell, lookes, and sees somewhat mooving, but knowes not what it is, *Vers. 5, 6.* Whereupon the Angell tells him,

1. What it is: [*And he said, This is an Ephah, thou goest forth:*] An Ephah; properly the greatest drie Measure among the Iewes, containing ten Homers, *Exod. 16. vs.* And generally, for any Measure whatsoever, *Deut. 25. 14.* It may here bee taken cyther way. [*goest forth*] appeareth to moove forwards.

2. What is meant by it: [*Hee said moreover, This is their resemblance thoroughout all the Earth,*] *וְזֶה עֵינָם* A Clause that much troubles Interpreters: who yet, for the most and best part, understand this,

this, *Oculus earum*, paſſively for the Eye of Gods Providence and Knowledge, whereby he takes an exact account of all Wickedneſſe committed: and, how ever wicked men would ſinne without meaſure, preſcribes unto all, Limits and Bounds, beyond which they ſhall not paſſe; whereunto when they are come, they ſhall be ſurely puniſhed. So the interpretation ſhall be thus: [This] viz. Ephah, [*is their Eye*] *id eſt*, the Meaſure of their Iniquitie, determined upon the Jewes, by the all-knowing and all-diſpoſing Providence of God, whoſe Eyes are upon them [*in all the Earth*] in every Coaſt and Quarter obſerving their doings, and how every ones ſinnes fill up the common Meaſure. This interpretation, though it containe no abſurditie, and is conſonant to other \* Scriptures; teaching us, that God long expects a ſinner, or ſinfull States amendment, proceeding not to Punishment, till Iniquitie come to its full Ripeneſſe: yet me thinkes, in this place, it ſounds ſcarce full enough. And our laſt Translators give occaſion to looke further: who render עינם [*their Reſemblance*] taking עין in that ſignification which is not uſuall, viz. for an outward ſhape, colour, appearance, or likeneſſe of any \* thing. But how was the Ephah a reſemblance of the Jewes? Haply thus. The Ephah is an Inſtrument uſed in Buying and Selling; and ſo may by a *Synecdoche ſpeciei*, ſignifie all manner of unrighteous dealing, which the Jewes commonly uſed throughout that whole Countrey. Some likelihood there is for this, if wee have relation to the former Viſion, touching their Theeverie and Perjurie. And becauſe the *Targum* thus paraphraſes it, הנין עמא דהיו נכסין ויחבין, במכילתא דשקרא: *id eſt*, Theſe are the People which bought and ſold by falſe Meaſures. But yet (this ſatisfies not. *Ergo quere.*

2. Of a Talent of Lead, [*And behold, there was liſt*

So Calv Diſc. Junius, and the French, [*C'eſt d'oſeil que j'ay ſur eux en toute la terre.*] and our old Translators, to the ſame ſenſe.

\* Gen. 14. 16.  
Matth. 23. 32.  
Eſa. 1. 4.  
1. Pet. 3. 20. cum  
Gen. 6. 3.

\* as Lev. 13. 35.  
Ezek. 1. 27.  
כעין  
חשמן

up

\* Exod. 38. 25,  
26.

up a Talent of Lead.] ככר עפרת which we take eyther properly for a Talent, which weighed 3000. \*Shekels, or 125. pound; or more generally, for a Piece or Masse of Lead, made broad and flat, to cover the Ephah. This Weight of Lead was lift up, and hung over the Ephah.

3. Of a Woman sitting in the Ephah, [*And this is a Woman that sitteth in the midst of the Ephah.*] Verse 7. What this Woman was, and wherefore the Talent of Lead served, the Angell shewes in the next Verse. [*And he said, This is Wickednesse*] רשעה Affliction, say some: who thereupon take the Scope of this Vision to be the Translation of the Iewes Afflictions, and Troubles, which they had long endured, from them unto their Enemies, especially the Babylonians. But besides, that the acceptation of רשע for Trouble and Disquietnesse, is very \* rare in the Scriptures, it agrees not well with all the Circumstances of the Vision. Wherefore take wee it in the ordinarie signification, for Wickednesse, Impietie, Sinfulness; and then, this Woman is a Figure of the whole sinfull Nation of the Iewes; whom God would punish, for their extreame Impieties and Corruptions. It is but curiositie, to enquire, why Wickednesse, or a wicked People, is represented by a Woman. Sinne came by a Woman, Women are more sinfull than Men; Sinne takes away the strength of States, and makes them weake as Women: But these are but Gheses, not Reasons. Let us see what is done to this Woman, [*and hee cast it into the midst of the Ephah*] shee sate upright in the Ephah, Verse 7. Heere the Angell takes her and throwes her downe in it, taking away all power to resist and defend her selfe; and then, [*He cast the Weight of Lead upon the Mouth thereof.*] He covered the Ephah close and sure, with a broad Weight of Lead, which shee should not bee able to remoove. Figuring the severe and heavey Iudgement of God upon this People: which, when they had filled up the Measure of their sinnes, should over-whelme them, and keepe them so fast

\* Job. 34. 29.  
1. Sam. 14. 47.

The two states  
of Israel and  
Iuda figured  
by two Wo-  
men. Ezek. 23.

faſt and ſure under, as they ſhould never be able to get free of it : like one cruſhed together in a narrow Veſſell.

4. Of two Women, which carryed away the Ephah with the Woman in it, and Talent upon it. Now, this fourth part of the Viſion declares what manner of Punishment God would lay upon this People ; which is no leſſe, than their ſinall diſperſion, and ſcattering abroad from their owne Land ; figured, by this carrying away of the Ephah into the Land of Shinar. Which is deſcribed to us,

1. By the Instruments that conveyed it away, two winged Women: [*Then I liſt up mine eyes, and looked, and behold, there came out two Women,*] that is, ſayth Iunius, the Church of the Jewes, in reſpect of two ſeverall Times ; firſt, under Ezra, who purged and reformed the Church, *Ezra 9. & 10.* ſecondly, under Nehemiah, who againe reformed the abuſes thereof, *Nehem. 13.* So, that in effect, the two Women heere, are Ezra and Nehemiah, the principall authors of Reformation, though they uſed the helpe alſo of the other Rulers. But, *pax tanti viri*, this expoſition ſeemes not allowable : Firſt, for that theſe were times of Reformation, wherein wee finde none throwne out of the Church, but upon Repentance and preſent amendment of that generall fault, *viz.* Marriage of ſtrange Wives, more firmly united thereto. But this Viſion ſeemes not to intimate any generall Reformation of Wickedneſſe, but a generall Punishment, for default of Repentance and amendment ; as appeares by the order of the Viſion : the wicked Woman is caſt into the Ephah, covered with Lead, then carried away into another Countrey. Secondly, it ſtands not with the laſt Verſe ; which moſt clearly ſhewes, that this wicked Woman ſhould beare the puniſhment of her Iniquitie, not at home in Iudæa, but in perpetuall Banishment in forraine Countreyes. And Iunius interpreta-

\* If by the same judgement he mean Perpetuall, it is true in some sort, albeit those in Babylon were not banished as yet from the Iews Societie, but might returne home, if they would; yea, did once a yeere ordinarily come up to Ierusalem.

\* **בְּחִנְפֵיהֶם**  
A Masculine Article, referred to a Feminine Nowne

**נְשִׁי**  
*anoushous*, but, as it were, intimating, that these Women were indeed types of Men.

tation of this Banishment into Shinar, (to be the adjudging and enwrapping of the wicked Iewes at home, in the same \* Condemnation with their wicked Brethren, residing in Babylon) is intricate, and falls short of the full meaning of that Verse, as wee shall see. Wherefore I conceive, that by these two Women is meant nothing else, but those Instruments and Agents whom God would employ in the speedie execution of his Wrath upon the Iewish Nation; who are resembled by Women: not for that God would bring it to passe by weake meanes (for that is not so, the Romans by strong hand overthrowing the Iewes Common-wealth) but onely to keepe proportion with the rest of the Vision, that the parties punishing might be correspondent to the partie punished: shee appeared like a Woman, and so did they. [*And the wind was in their \* wings, for they had wings like the wings of a Storke.*] This figures the swift and violent execution of Gods Iudgement on this Nation. The Women had wings, and those large and great, like the wings of a Storke; and they were helped forward with the winde, which bore them up, and drove them on apace, like a Bird that flies before the winde. All which sets foorth the swift approach and speedie execution of Gods Vengeance to be accomplished by the Romans, who with great celeritie and violence destroyed the Iewes State. Iunius and Piscat. understand it of the swift and couragious proceeding of Ezra and Nehemiah against the Corruptions and Abuses of their Times: And true it is, that first Reformation was speedily performed, within the space of two moneths, *Ezra* 10. 16, 17. But I take the scope of the Vision looks not that way.

2. The Manner of it: They tooke up the Ephah from the ground, and lifting it aloft in the Ayre, carried it away betwixt them. [*And they lift up the*



*the Ephah betweene the Earth and the Heaven,*] *id est,* ſay Iunius and Piſcat. by the Sentence of Excommunication publiquely denounced, *Ezra* 10. 8. for to that place, I ſuppoſe, they have reference. But, I take it, this lifting up betweene the Earth and Heaven, is onely a meere circumſtance of the transportation of the Ephah. The Women that beare it away, had wings, and flye they did; wherefore it was neceſſarie they ſhould take up the Ephah, and mount with it aloft into the Ayre. That which is to be obſerved in it, is the manner of this Punishment, *viz.* it ſhould be a removall and deportation of them out of their owne Countrey. Which further appeares by the next Circumſtance.

3. The Place whither this Ephah was carried, and where it was left: Which, by occaſion of the Prophets Queſtion, *Verſe* 10. the Angell tells, *Verſe* 11. [*And he ſaid unto me, To build it an Houſe*] *id est,* to appoint it a place of continuall abode, as in a ſettled Dwelling, [*in the Land of Shinar,*] *id est,* Babylon, or Meſopotamia and Chaldaea, *Gen.* 10. 10. & 11. 2. For, although the Jewes were by the Romans ſcattered into all parts of the World almoſt, yet they did and doe principally reſide in thoſe Eaſterne parts of \* *Asia* the leſſe, Chaldaea, Meſopotamia, and Babylon. Wherefore this Land of Shinar is here ſpecially mentioned: firſt, becauſe it was the place of their former Captivitie; and the mentioning thereof, was \* ſufficient to give them notice what they ſhould expect, even the ſame Condition of Banishment they were in before, in Shinar: ſecondly, becauſe their Brethren deſpiſing the mercie of their deliverance, ſtill remained there, in wilfull exile; with whom, thoſe at home are alſo doomed to perpetuall Banishment. And it is moſt probable, the remaining of thoſe Jewes in Babylon, was a great occaſion to draw thither a great number of theſe ſcattered Jewes; who,

*Ier.* 29. 5. 28.

\* *1. Pet.* 1. 1.

\* As ſaith San-

ctius, *Qui ex*

*noſtris Argerii*

*captivi ſue-*

*runt, natali ſolo*

*reſtituti, cum*

*Argerium au-*

*diunt, vincula*

*audiunt, &c.*

and *Hof.* 9. 3.

Captivitie is

threatened to

the ten Tribes,

under the

name of Re-

turning into

Egypt, though

they were cap-

tived, not into

Egypt, but

Allyria.

על־מנחתה

A place fitted  
for any thing,  
a Base: as of  
the Altar, Ex-  
7a 3.3. Of the  
Lavers, 1. King.  
7. 27.

upon their flight and dispersion, resorted thither for entertainment, [and it shall be established and set there upon her owne Base.] This signifies the perpetuities and firme continuance of the Jewes Punishment: This wicked Woman had beene before carried Captive, but it was but for 70. yeeres: shee should yet againe be carried away out of her owne Countrey, and be surely settled to abide for ever in the Land of her Banishment; like as a House upon its Foundation, or Pillar, strongly fixed upon a firme \* Base; where it will stand sure, long to remaine. Thus then, these wicked Jewes being compassed in with their Iniquities, and imprisoned under the heaue Burthen of Gods dreadfull Vengeance, should by the instruments of Gods Iustice be driven out of their owne Countrey, and made to beare the punishment of their Rebellion in forraine Countreyes, whither they should be banished, from generation to generation: as wee see it fulfilled to this day, since their first overthrow of their State by T. Vespasianus; and their finall dispersion, by Aelius Adrianus. And this I take to be the meaning of this place. There is to be noted in the Originall, a changing of the Gender *זכר ונקבה* whereof the former may be referred to ביה of the Masculine; the latter, to אמה of the Feminine Gender.

## CHAP. VI.



Gaine, I turned and lift up mine eyes, and looked: and behold, there came foure Charets out from betwene two Mountaines, and the Mountaines were Mountaines of Brasse.

2 In the first Charet were red Horses, and in the second Charet blacke Horses.

3 And in the third Charet white Horses, and in the fourth Charet Horses of diuers colours, and reddish.

4 Then

CAP. 6. the Propheſie of ZECHARIE. 69

4 Then I answered, and ſaid unto the Angell that talked with me, What are theſe, my Lord?

5 And the Angell answered, and ſaid unto me, Theſe are the ſoure Spirits of the Heaven, which goe ſoorth from ſtanding with the Lord of all the Earth.

6 That with the blacke Horſe went ſoorth into the Land of the North, and the white went out after them, and they of divers colours went ſoorth toward the South Countrey.

7 And the reddiſh went out, and required to goe, and paſſe thorow the World, and he ſaid, Goe paſſe thorow the World. So they went thorowout the World.

8 Then cryed he upon me, and ſpake unto me, ſaying, Behold, theſe that goe toward the North Countrey, have pacified my Spirit in the North Countrey.

9 And the word of the Lord came unto me, ſaying,

10 Take of them of the Captivitie, even of Heldai, and of Tobijah, and Iedaiah, which are come from Babel, and come thou the ſame day, and goe unto the houſe of Ieſhiah, the ſonne of Zephaniah.

11 Take even Silver, and Gold, and make Crownes, and ſet them upon the head of Iehoſhua, the ſonne of Iehozadab the High Prieſt,

12 And ſpeake unto him, ſaying, Thus ſpeaketh the Lord of Hoſtes, and ſaith, Behold the Man whoſe name is the Branch, and he ſhall grow up out of his place, and he ſhall build the Temple of the Lord.

13 Even hee ſhall build the Temple of the Lord, and hee ſhall beare the glorie, and ſhall ſit and rule upon his Throne, and hee ſhall be a Prieſt upon his Throne, and the Councell of Peace ſhall be betwene them both.

14 And the Crownes ſhall be to Helem, and to Tobijah, and to Iedaiah, and to Hen the ſonne of Zephaniah, for a memoriall in the Temple of the Lord.

15 And they that are farre off, ſhall come and build in the Temple of the Lord, and ye ſhall know, that the Lord of Hoſtes hath ſent me unto you: And this ſhall come to paſſe, if ye will obey the voyce of the Lord your God.

*Vision* **T**ouching the Scope of this Vision, there are two Opinions of Interpreters. The first is, of those who understand by these foure Chariots the foure Empires, with relation to the Church of God; whose Beginning and Progresses, Actions and Successions, were from time to time ordered by Gods supream Will and Providence: So, that whatsoever his Church and People had, or should suffer under them, was fore-scene and fore-appointed by God himselfe. And as in Daniel, *Chap. 2. & 7.* after the Vision of the foure Monarchies, Christs eternall and spirituall Kingdome is presently described, which should bee more large and lasting than any of the former; so likewise is it in this place.

The second is, of those who by these Chariots understand the Angels, who are speedie Ministers of Gods manifold Decrees: Which provident government of God; by the Ministerie of his Angels, is here declared for the comfort both of the Iewes that were returned, and of those that yet abode in Babylon; whose case was not yet so desperate, but that God had amongst them a Remnant, of whom he tooke care, to save them by his Grace and Mercie. An effect of which care of God towards them, is afterwards set downe by an Example, of the Conversion of some of them: Vpon whose comming to Ierusalem, to Offer their Present, occasion is taken, by a visible Ceremonie and Solemnitie, to confirme their Faith, and the Faith of the rest of the Iewes, in the Promise of the Messias, and his Kingdome.

Which of these Opinions to take to, or whether we may rest on eyther of them, I cannot say, nor dare define: both have their probabilities, and neyther of them much more, for ought I see. I thinke we must be content to be ignorant of the thorow meaning of this Vision: I will relate what others thinke, and so proceed. We have here then,

1. The Description of the Vision:

1. Generally: [*I turned and lift up mine eyes, and looked, and behold, there came foure Chariots;*] not without

without their Drivers, though they be not named, [*out from betweene two Mountaines,*] Alluſion to the cuſtome of thoſe Times, of running Races with Charets, where the Horſes and Charets ſtood readie for the Courſe, incloſed within the Carceres, or barred Liſts, from whence, upon the ſigne given, they looſed, [*and the Mountaines were Mountaines of Braſſe.*] By theſe Brazen Mountaines, all underſtand, Gods provident Decrees and Councils; which, as they are moſt firme and immutable in themſelves, like unremovable Mountaines of Braſſe, or Steele, ſo are they the Beginnings of all Actions and Effects in the World. And therefore theſe Charets are ſayd to come forth from betweene theſe Mountaines, Gods Providence appointing them their courſe. *Verſe 1.*

2. Particularly: deſcribing by what Horſes every Charet was drawne, *Verſe 2, 3.* [*In the firſt Charet were red Horſes, and in the ſecond Charet blacke Horſes, and in the third Charet white Horſes, in the fourth Charet grizled and Bay Horſes.*] They that hereby underſtand the four Monarchies, are much troubled in the interpretation and application of theſe ſeverall Colours. Some ridiculouslly take it for ſuch Colours as thoſe Nations moſt of all uſed; as the Chaldzans, Red, &c. Others, with reference to the Jewiſh eſtate, for Types of that dealing which they uſed towards the Jewes: as the Chaldzans, Red, becauſe they were bloudie; the Medes and Perſians, Blacke, becauſe under them it was a ſorrowfull time to the Jewes, by reaſon of their Captivitie; and the Gracians, White, becauſe the Jewes were well handled by them; as by Alexander, at his coming to Ieruſalem: the Romans, grizled, or of divers Colours; becauſe, of their Emperours, ſome uſed the Jewes well, and gently; ſome ill, and cruelly. But theſe are Conceits, not onely frivolous, but falſe, if they bee thorowly ſcanned. And be it ſo, that by the Charets



Which also  
have appeared  
like Charets  
and Horses,  
2. King. 6. 17. &  
2. King. 2. 11.  
& most plainly  
Psal. 68. 17.  
Targ. פציון  
Maculosi.

\* Es. 63. 1.

Charets are meant these Monarchies, yet it will be too much presumption, without the helpe of the Angels interpretation, to give a reason of these Colours, which haply were onely for distinction sake, to know one Charet from another, without further signification. They that goe the other way, make shorter worke, and hereby understand the divers Ministrations of the Angels, depured to severall imployments; and nothing else: which is also according to that in the first Vision, Chap. 1. verse 8. About the Colours of the last Horses, there is some difference in the reading, [Grizzled] ברודים *Grandinei*, or *Grandine guttati*, *Maculis albus respersi*, spotted with white spots like hayle-stones, upon Blacke, or other Colour. Jacobs spotted Sheepe are so tearmed, Gen. 31. 10. which, Chap. 30. verse 39. are called טלאים The old Translators render it [of divers colours,] the French [*Cendrés*] ash-coloured. [and Bay] אמצים *pro* חמצים \* *Tincti*, *infecti*, by the change of the Gutturals אה The Targum קטמון *Cinerei*, ash-coloured, of קטם *Cinis*, Gen. 18. 27. The old Translators [Reddysh] The Seventie, *Jaegh*, *Sturnini*, Stare-colour. French, (*Mouschetès*.) Iunius takes אמצים in the usuall signification, for *Roborati*, *confirmati*, strong, or strengthened, viz. by God, for the execution of his Will; and so may be as a common Epithite to all these Horses, i. e. Angels imployed in Gods service.

2. The Interpretation: which the Angell, being asked by Zacharie, Verse 4. gives of them, in a three-fold description of these Charets and Horses.

\* And so the French Translators (*Quatre vents du Cieux*) and Iunius, who yet interprets it of the Angels.

1. Their Nature, what they were, [*These are the four Spirits of the Heavens.*] Here lyes all the doubt, touching the meaning of this word *Spirits*, (רוחות) whether it should be rendered \* *Venti*, [*the four Winds of the Heavens*] as Sanctius and the rest that interpret the Vision of the Monarchies, expounding this place by that, Dan. 7. 2. where those Monarchies are

are ſet forth by the four Windes ſtriving on the great Sea; to which place, well knowne to Zacharie, the Angell (ſay they) alludes: Or, *Spiritus*, [*the four Spirits of the Heavens*] as the old and new Tranſlators: and ſo to expound it of the Angels, who are ſent from God into all the Quarters of the World; and from thence, repayre againe unto his Preſence. [*which goe forth from ſtanding before the Lord of all the Earth.*] Whether of the former ſenſes wee take, this Claufe ſeemes well to agree to both; but moſt fitly to the latter, of the Angels, who ſtand in the Preſence of God, waiting his Commands, readie to goe forth in the ſpeedie execution of his eternall Counſels and Decrees: as is moſt plaine, *Iob* 1. 6. & 2. 1. *1. King.* 22. 19. *Dan.* 7. 10. & *ſupra Chap.* 1. 10. & *Heb.* 1. *Matth.* 18. 10. But yet if wee underſtand it of the Monarchies, the ſenſe is not improbable: for they likewise were, in their times, rayſed up out of their ſeverall Stations, according to Gods everlaſting appointment; and ſent forth into the World, to execute Gods moſt holy and righteous purpoſes, as well upon his People, as one upon another: as the Affyrians, to puniſh the Iſraelites; the Medes and Perſians, to plague the Affyrians; the Græcians, to afflict the Perſians; and the Romans, to undoe all, both one and other. *Verſe 5.*

2. By their Imployment: ſetting downe the places whither theſe Charets ranne. [*The blacke Horſes which are therein,*] viz. in the ſecond Charet, [*goe forth into the North Countrey,*] *id eſt*, the Medes and Perſians ſhall over-runne the Babylonians, whoſe Countrey was North unto Iudæa: [*and the White goe forth after them,*] *id eſt*, the Græcians, who againe overcame the ſame Countreyes which the Perſians before them had done; as appeares by Alexanders Expeditions: [*and the Grizled goe forth towards the South Countrey,*] *id eſt*, the Romans ſhall over-runne

\* Suet. August.  
§. 17, 18.  
Florus, lib. 4.  
\* So Tornicell.  
An. ad Ann.  
M. 3723.

\* Oref. l. 7.  
c. 20.

Ægypt, which lay South to Iudæa. But why Ægypt? Ribera, and Sanctius out of him, give the reason: Ægypt is onely mentioned, because of all the Græcian Empire, that Countrey was the last which was wonne by the Romans; who, in Augustus \* time, conquered it, and made it a Province: at which time, was the \* last Period of that Empire. *Vers 6.* [*And the Bay went forth, and sought to goe, that they might walke to and fro thorow the Earth.*] Here's another Knot, hard to be vntyed, who these Bay Horses are. The Bay and Grizled drew both together in the fourth Charet, *viz.* of the Romans; now they are severed: the Grizled goe towards the South; the Bay, thorowout all the Earth. Wherefore eyther wee must say, that by the Bay and Grizled is onely meant the Romans, who should not onely overcome the Græcian Empire, as it is *verse 6.* but also should extend their Dominion to all places of the World besides, *verse 7.* Or else wee must take these Bay Horses for some other Kingdome, which having sometime beene a part of the Roman Empire, should afterward over-runne the whole World. Ribera rejects the former, because the Romans had conquered all the World, before the subduing of Ægypt; as appeares by Storie, and Augustus Taxation, *Luke 2.* Wherefore, what need they, after that their going into the South Countrey, to desire to goe over all the Earth? Therefore he understands by them, another Kingdome. But what? The Gothes, Vandals, and Northerne Nations, who being first subjects to the Romans, and part, as of their Empire, so of their \* Armies, afterward rebelled, divided themselves from the Romans, and by many Eruptions [*sought to goe*] and get abroad, which yet were a long time hindered by the Romans: yet afterward they had leave from God, [*and he said, Get yee hence, &c.*] and, [*So they walked to and fro thorow the Earth,*] over-

over-ranne the whole World, ſcarce any Countrey being free from their invaſion and tyrannie. To this interpretation of Ribera, Sanctius ſubſcribes: but Spaniard-like, out of admiration of his owne Nation, addes a ridiculous Conceit of his owne, That *non longe erraret ab optima conjectura, qui crederet hanc Prophetiam ad Hiſpanos quoque pertinere*; who being deſcended of the Gothes, have ſpread their Armes and Fame farre and wide thorow the World. Iunius, and thoſe that interpret this Viſion of the Angels, underſtand no more but this, That theſe Angels are appointed to ſeverall Countreyes: the ſecond and third Charet ſent to Babylon, to take care of the Jewes reſiding there; the fourth ſent into the South Countrey, *id eſt*, into Iudæa, to over-ſee thoſe Jewes that were returned, *Verſe 6.* and all of them being [*confirmati מְצִיִּים*] armed with Power and Authority from God, [*ſought to goe, that they might walke thorow the Earth,*] were readie and deſirous to be gone upon their Errand and Commiſſion (ſo willing is the Angels ſervice and obedience:) and then, upon leave given, they flye abroad with all ſpeed, to diſpatch what God had given them in Command, *Verſe 7.* [*they walked to and fro*] *הוֹלְכִים וְרוֹכְבִּים obambulabant eque Terram.* Iunius puts in that Particle [*eque, Mares,*] becauſe the Verbe is the Fæminine Gender, and Mares runne ſwiſteſt: but it needs not, ſeeing we may as well referre the Verbe to *רוֹכְבִּים* Charets of the Fæminine Gender too; and both Charets and Horſes went together. Now, touching the Courſes of theſe Charets, here is yet one doubt, Why there is mention made of the firſt Charet, wherein the Red Horſes were. Ribera ſayth, it was becauſe the Chaldaean Empire was at this time overthrowne, and ſo their Race was runne. Wherefore the Angell ſpeakes nothing of them. Iunius is ſilent touching this point. *Ergo quære.*

Matth. 6. 10.

3. By an Effect, wrought by their Ministerie and Imployment: Which the Angell delivers with some vehemencie, to breed more attention in the Prophet. [*Then hee cryed upon me,*] called on me with a lowd voyce, [*and spake unto me, saying, Behold,*] See רָאוּ [these that goe towards the North Countrey, have quieted my Spirit in the North Countrey.] An obscure place. הַנִּיחוּ אֶת רוּחִי *Tranquillarunt, Requiem dederunt, huiusmodi* הַנִּיחוּ *Quiescere facit*; not הַנִּיחוּ *Statuit, Collocavit, Manere fecit.* רוּחִי *id est, חַמְתִּי* *aut* כִּסְעִי as Kimhi and Schelomo, שָׁמַד, and so רוּחִי sometimes \* taken for Wrath. The meaning then, according to the first interpretation of the Vision, is, [*they have quieted my Spirit,*] *id est,* pacified my \* Wrath, done a pleasing and acceptable Worke, in executing my revenge upon the Chaldzans and Persians, who had cruelly vexed the Iewes above measure, as *Chap. i. verse 15.* Now the Persians had already punished the Assyrians, and the Græcians should shortly afflict the Persians; both by Gods appointment, for the oppression of his People. The Paraphrast to the same sense, עָבִירוּ יָת רְעוּתִי *perfecerunt voluntatem meam.* Iunius and Piscator understand it of the conversion and repentance of the Iewes in Babylon, wrought by Ministerie of Angels, thus: [*They have quieted my Spirit in the North Countrey,*] *id est,* appeased mine Anger towards the Iewes dwelling in Babylon, and neglecting Gods favour, in their deliverance. But how is this done? By bringing some of them to Repentance; whom therefore God would not cast forth of his favour: wherein God ascribes the worke of his owne spirit to his Ministers, the Angels, for their greater honour. Which exposition gives occasion of some doubts: as first, How the Angels are workers of Repentance in Men? Secondly, Whether these penitent Iewes did still tarry in Babylon, or returned home to their owne Countrey? If they tarried,

how

\* *Es. 30. 28.*  
*Proverb. 16. 22.*  
 מוֹשֵׁל רוּחַ

\* *Es. 1. 24.*



how did they repent? ſeeing their tarrying there, was one of their great finnes. If they returned, when was it? Wee finde indeed, that at the coming of Ezra, which was after this time, many Iewes repenting (belike) their former ſlouthfulneſſe, joynd themſelves with him, and returned home, as is deſcribed at large, *Ezra 7. & 8.* And perhaps, that is ſomewhat heere aymed at. But thirdly, Whether doth not this Reſt, given to Gods Spirit in the North, ſeeme to be of a larger extent, than onely in ſome few particular Converts? with whom, though God was well pleaſed, upon their Repentance and Returne; yet, for the generalitie, he was ſtill highly diſpleaſed with them who forgot Sion, and ſate ſtill by the Rivers of Babylon.

And ſo we come to the ſecond part of this Chapter; containing not a Viſion, but an Hiſtoricall Pradiſtion of what was really to be done, *viz.* the Oblation of the Iewes that came from Babylon, and the typicall Coronation of Iehoſhua the High Prieſt. How this followes upon the former Viſion, is doubtfull: But there are two wayes generally followed: eyther thus; The Viſion ſets forth unto us the adminiſtration of all Kingdomes, by the direction and providence of God; who, though hee had ſuffered theſe Monarchs to invade and ſpoyle his People, yet would ſo order the matter, that the Kingdome and Prieſthood ſhould flouriſh againe in Iuda, notwithstanding the Power of thoſe Earthly \* Monarchies; when, in due time, according to the Promiſes, the Meſſias ſhould come, and take upon him the Rule of his Church, among the Iewes and Gentiles: Or thus: In the Viſion is ſhewed the Care of God over the Iewes of Babylon, to ſave his Elect among them. In this Storie is ſet forth an Effect of that Care, in an Example of ſome Converts; who, as Embaſſadours from the reſt, come to Ieruſalem, to make publike profeſſion of their Faith, & to Offer unto the Lord: unto whom God vouchſafeth this favor, to give them a viſible teſtimonie and confirmation of the promiſed Meſſias.

\* But yet after a new and unuſuall manner, one Man ſhould have them both: typified in Ieſhus, fulfilled in Chriſt.

The summe then, is a declaration of the Kingdome and Priesthood of Christ, and of the re-establishment and enlargement of the Church under him. Where wee are to note these particulars.

1. The externall Representation of this, by a visible Type, performed by the Command of God, given to Zacharie: [*And the Word of the Lord, &c.*] Verse 9. It is set forth by foure Circumstances.

1. The Parties, before whom it must be done: Which are some of the Captivitie, come from Babylon.

2. The Time: the same day that they came.

3. The Place: in the House of Iosiah, the sonne of Zephaniah. These Circumstances are expressed, Verse 20. [*Take of them of the Captivitie,*] such as have beene carryed Captive, and are now returned, [*even of Heldai, of Tobiah, and of Iedaiah,*] three principall Men, [*which are come from Babylon:*] How? As private Men, bringing their owne Free-will-Offering to the House of God; or, as publike Embassadors, in the name of the other godly Iewes in Babylon, to make knowne their Professon and Zeale, and to bring their Gifts. And thus Iunius sayth, but the Text prooves it not. Again, when came they? At this time of Zacharies Prophecie; or before, with the first Returne from the Captivitie. The Text seemes to determine neyther, and *אשר באו* may be rendred as well [*which have come, or, Came,*] of the time past; as which are, *viz.* now come, of the present. Though this, of the present coming, seemes more probable by the next circumstance. [*And come thou the same day,*] *ביום הזה* What day? Why, most likely, that same day these men came from Babylon. No time should be fore-slowed, for the confirmation of their Faith, and to testifie the acceptation of their service. And the Relative *אשר* in the last Clause, may not unfitly be referred to *יום* as well as to the persons

persons before named, reading it thus, [*Goe thou the ſame day that they are come from Babylon, and goe into the Houſe, &c.*] and ſo the *Hyperbaton* will not be ſo long and hard. Unleſſe wee may venter with Sanctius, to referre it to the next persons ſpoken of, viz. Iofiah the Father, and Zephaniah the Sonne, who came from Babylon; and ſo make no *Hyperbaton* at all: which is hardly allowable in this place; and I rather take the former conſtruction. Where further, by the Time we are to note, that this *ביום ההוא* implies, that Zacharie had this Command from God, before theſe Captives were come, to bee executed and put in practice at the very day of their coming: which was, no doubt, accordingly fulfilled. [*And goe thou into the Houſe of Iofiah, the ſonne of Zephaniah.*] Who was hee? it is not knowne: But very likely it is, that eyther hee was a Treasuſer for the Temple, who received the Oblations that were made for the repaying thereof; and ſo the Prophet muſt goe thither with the Captives, to receive Gold and Silver of them in the Treasuſers Houſe, whither they would bring it: or elſe, a Gold-smith, or Founder, dwelling in Jeruſalem, who ſhould make the Crownes next ſpoken of. *Verſe 10.*

*Sunt 70 anni ab  
everſione urbis  
& Templi Dei  
ad ann. 4. Darij,  
quo videtur  
confirmatum a  
Dario Decretum  
pro Templi re-  
edificatione  
juxta Zachari-  
am, c. 6. v. 9. ad  
finem 8. cap.  
Lydiat. Emend.  
Temp. Ann.  
Mund. 3485.*

*Sed qu. of this  
whole Verſe.*

4. The Manner of this Representation: It muſt be in the faſhion of a ſolemne Inauguration of Ichoſhua, by ſetting a double Crowne upon his Head. [*Then take Silver and Gold.*] viz. of Heldai and the reſt, which they have brought from Babylon, to Offer in the Temple. So Aben Ezra, R. David, and Salomo, with the reſt that follow them; though, me thinkes, the Text ſayth not ſo. [*and make Crownes*] What? of Gold and Silver mingled together? So Ribera judging the Plurall to be put for the Singular, as *בהמות* *pro ingenti beſtia*, Job. 40. *הכמות* *pro ſingulari ſapientia*, Prov. 1. So heere *עטרות* *pro Magna Corona*. But there is no cauſe ſo to interpret the

\* place;

\* That which  
most seemes  
to prove it, is,  
that this Plu-  
rall Nowne is  
joyned with a  
Verbe singular

העשרות  
ההן

v. but in a  
common enal-  
lage.

Ioseph. lib. 11.  
Antiq. cap. 4.  
ἡγουμένων αὐτοῖς  
Ἰσραηλιταῖς, πο-  
λιτῆς χειρῶν  
ἀριστοκρατῶν καὶ  
ὀλιγαρχῶν. οἱ γὰρ  
ἀρχαῖοι ἀριστο-  
κρατοὶ ἦν ἀεὶ  
μάταις, ἀρχαῖς ἢ σὺν  
ἐπιστομασὶν οὐκ ἔχουσιν  
βασιλευσὶν ἐν γένει.

\* place; and the diversitie of Mettals, shewes there were more Crownes made than one: one of Gold, for the Kingly Dignitie; another of Silver, for the Priesthood, sayth Piscator. But whether that distinction be needfull, it would be enquired; seeing the High Priest, besides his Miter, did weare a Crowne of Gold upon it: the fashion whereof is described, *Exod. 28. 36. & 29. 30.* That Crowne was an Ensigne of the High-Priestly Dignitie, and it was to be of pure Gold: How then shall a Silver Crowne represent it? unlesse we say, that the Silver Crowne, as it was of another fashion, so it was of another Metall, for an extraordinarie use and speciall representation of the Priesthood at this time. [*And set them upon the Head of Ioshua, the sonne of Iosedech, the High Priest.*] Not one upon the Head of Ioshua the Priest, another upon the Head of Zerubbabel the Prince, as R. David would have it; and therefore sayes, that he, before this Coronation, was called but *מלך דמך* *Dux*, afterward he was styled *מלך Rex*. But both Crownes, Kingly and Priestly, were one after another set on the High Priests Head: who, although he were not a Priest after the Order of Melchisedech, but of Aaron, and therefore had not, nor could have, both these Dignities joyned in his Person, as touching the reall execution & administration of both (as Melchisedech had;) yet, for an extraordinarie Representation, both these Dignities were at this time layd upon him: which he bare as a speciall Type of Him, in whom both Kingdome and Priesthood should fully meet together, and be really executed. If after the Captivitie, the High Priests did by degrees encroach upon the Civill Authoritie, and carryed themselves like supream Magistrates in the State, as well as chiefest Ministers in the Church: I suppose they had no warrant for their so doing; to joyne those Offices, which God in that Politic had severed. In the defect or negligence of other Gover-

Governours, they haply tooke that Authoritie, or had it put upon them by the People, as perſons moſt eminent for their Place, and ſuch as would have moſt regard of the common good, for their Pietie. And it may be, this Coronation of Iohua might give his Succeſſors ſome occaſion to take up that praſtiſe; yea, and to the People alſo, to thinke that they ought ſo to doe: who eyther ſeeing this Solemnitie done in \* publique, or reading the deſcription of it in this Propheſie of Zacharie, might eaſily miſtake the matter, and judge it to be *de jure*, a good warrant for an ordinarie praſtiſe in all, which was but *de facto*, a ſpeciall Ceremonie uſed about one, for Representation ſake. How-ever, here is no ground for Vſurpation: and the Times betweene the re-edifying of the Temple, and Chriſt, are ſo corrupt, and the High-Prieſthood did ſo ſtrangely degenerate from its firſt inſtitution, that no good Example can be taken therefrom. And yet, notwithstanding the acceſſe of Civill Authoritie in theſe corrupt Times, the Dignitie of the Prieſthood was farre inferior to that in former and purer Ages.

And ſo much for the firſt part, *viz.* the Type and Ceremonie of Ichoſhua's Coronation: wee come to the ſecond Particular.

2. The ſignification of theſe Ceremonies: Which the Prophet declares, in a ſpeech that he makes unto Iohua after that he had ſet the Crownes upon his Head: ſhewing him whereat this Solemnitie aymed; and that this Honour was in him but typicall, which ſhould be really accompliſhed in the Meſſias, of whom he was but a figure. This application of the Type to the Antitype, is,

1. Generally made, betweene perſon and perſon. [*And ſpeake unto him, ſaying, Thus ſpeaketh the Lord of Hoſtes, Behold the Man whoſe name is the Branch,*] *id eſt*, See in Iohua, thus adorned with Prieſtly and Princely Enſignes, a plaine ſimilitude and repreſen-

\* For, ſo it is moſt agreeable, that it was not in private, in the houſe of Ioſiah, the ſon of Zephaniah, but in the open view of the People, and in the preſence of Zerubbabel the Prince too: who yet was not offended at it, knowing by the Prophets Sermon which he made at this Solemnitie, that all this tended not to the derogation of his Honour, or Authoritie, but to another end, and for a further ſignification.



tation of the Messias, hoped & looked for by all that expect saluation in Israel. Of this word Branch, we have spoken, *chap. 3. vers. 8.* where likewise, upon Ioshua's investiture with the Priestly garments, the like application to Christ is made.

2 Particularly amplified by severall properties in the Antitype.

1 [*He shall grow up out of his place*] The promise of his coming shall be fulfilled, when, as a branch out of a dry stock, he shall spring up [*צמח*] *De sub se* (de dessous soy, Gall.) out of his place, *id est*, eyther *Propria virtute*, without all helpe, beyond all likelihood, when Davids family seemed extinct; or, *ex Propria gente & sede, viz.* \*Nazareth or Bethlehem, so long before prophesied of.

2 [*He shall build the Temple of the Lord.*] And againe for further certainty [*Even he shall build the Temple of the Lord.*] What Temple? Both: The Materiall; which not Ioshua's nor Zerubbabels skill and strength could finish, without the ayde and protection of Christ, *Chap. 4. vers. 6.* and the Spirituall, the Church, farre more excellent than the Materiall; that should Christ reare up upon himselfe, by the power of his Spirit, in his Prophets and Ministers of the Gospell.

3 [*And hee shall beare the Glory.*] Not thou Ioshua, albeit thou now wearest these Crownes. The dignitie and honour of the Church is onely in the Head Iesus Christ, and from him communicated to the members. Againe, The Iewes were now to looke for no such outward pompe and splendor, eyther in the Prince or Priest, as they had before the Captivity: all things were abased, that they might the more earnestly looke after the Messias, the brightnesse of the Glory, and the excellencie of honour. in whom, though not in outward appearance, [should meeete in all perfection of both dignities, which

\* Yet we finde no mention of that in the Prophets, unless by allusion, Christ being called

צמח

as Is. 11. 1.

Gall[ *Sera rem-  
plie de Maie-  
ste.* ]

which eyther the Priests had of the family of Aaron, or the Kings of the lineage of David : both which were now almost laid in the dust. But Christ should lift them up againe נשׂוּ:

4 [And he shall sit and rule upon his Throne, and he shall be a Priest upon his Throne.] Here is the substance of Ioshua's ceremonious inauguration, and the manner how Christ should beare the Glory, viz. by the glorious conjunction of two supreme dignities in his most excellent Person, the Kingdom and the Priesthood; that expressed in the former clause, this in the latter. Here is no mention of the Propheticall Office of Christ, which, it may be, is but an appendix of his Priesthood.

5 [And the counsell of Peace shall be betweene them both.] Not properly betweene Ioshua and Zerubbabel, who, as Kimhi speaks, לֹא יִקְנָה זֶה וְזֶה should not envie one another, but יִסְכְּמוּ יְעֹשׂוּ כְאֶחָד בְּאֶחָד consent together as one, in that which they should undertake; which though it be likely to be most true, yet is not here meant. Nor yet betweene the type and antitype, Ioshua and Christ; betweene whom, saith Sanctius, there should be the counsell of peace, *id est*, an agreement and likenesse, as betweene the worke and the modell, the picture and the face. But this is *frigidum nimis & dilutum*; I take it, with Iunius, for the generall *Apotelesma* or Effect, which this sacred conjunction of both Thrones and Offices of the Kingdom and Priesthood in Christs Person, should produce in and towards the Church, viz. Peace and Reconciliation with God, together with Safetie and Delivrance from all our Spirituall enemies; which is the benefit we obtaine by Christs Sacrifice and Sovereigne authoritie. And it is here called the [counsell of Peace] by allusion to the former government of the Iewes State, wherein the King

*Ephc. 2. 13. &c.*

and Priest, severall Officers, did take counsell one with and of another, for the maintenance of Peace and Prosperitie in Church and State. Now likewise the Churches peace should bee wrought, though not by two severall persons, yet by vertue of two severall Offices meeting in one: Christ purchasing all peace to his Church by his Priesthood, and maintayning and defending it by his Kingdome. *Vers. 12.* So wee have the Ceremonie and its meaning: now followes the third particular, *viz.*

3 A publike Memoriall and Remembrance of this Solemnitie, by the consecration of these Crownes among other *Anathemata*, or gifts given unto the Temple: [*And the Crownes shall be to Helem*] called *vers. 10.* Heldai [*and to Tobiah, and to Iedaiah, and to Hen the sonne of Zephaniah*] called *vers. 10.* Iosiah. They were *binomines*: and tis but a \*groundlesse conceit, that Helem and Hen were put for Heldai and Iosiah, as shorter names, and so fitter to be engraven in the Crownes that were consecrated. Whether they were engraven or not, is most uncertaine; and it seemes sufficient that God had registred the names in this Prophecie, without further engraving upon the Crownes. [*For a Memoriall*] לזכרון a publike Monument and Remembrance; but of what? whether of their Liberalitie and Pietie (ברכהם) in offering Gold and Silver unto Christ and for the Temple? or of their \*Incredulitie and hardnesse of heart, who would not beleeve the Promises without such a visible assurance? or of the former action only, *scil.* the typicall Coronation of Ioshua, that the Crowns, as they were set upon his head for to signifie the Messiah, so should they be hung up in the Temple for a monument, to put all Spectators in minde of what was promised, and to be expected shortly? or, as Iunius, to be a testimonie and confirmation of Gods favourable acceptance of all such as should come from afarre to worship in the Temple, and joyne themselves to the people of God;

כי היו  
שמוהם  
רהובים  
ומפוחים  
: בכה  
saith R. David.

\*And so Calvin, that this was *convictio* and *dammatio Incredulitatis*, as well as *testimonium Liberalitatis*,

CAP. 6. *the Propheſie of ZECHARIE.* 65

God; whether from Babylon, as theſe Iewes here named, or elſewhere from among the Gentiles, as is inferred in the next *ver.* Any one of theſe ends taken alone, are not large enough to expreſſe the effect of this Monument; as will appeare, if all bee conſidered: wherefore I take the two laſt purpoſes to be principally aymed at in this conſecration of the Crownes, though the two firſt may likewiſe be included. [ *In the Temple of the Lord* ] How? kept in ſome Treafury & Cabinet, or hung up in open view among other coſtly Donaries and Anathemata's of the Temple. This rather: as R. Sehelomo and Kimhi relate out of the Talmud; that theſe Crownes were חלונות בהלכות בנות ההיכל *id eſt, Suſpenſa in ſeneſtris verſus ſummitatem Templi.* Which, is probable, was done after the finiſhing of the Temple. *verſ. 14.*

The laſt particular in this Prophetickall Declaration, is

4 A Promise of acceſſe of ſtrangers and farre dwellers, unto the people of God in Iewry, who ſhould helpe forwards the building of the Temple. [ *And they that are farre off* ] How? in Place or in Religion? the Iewes in Babylon, or the Gentiles in all parts? I anſwer, Both are to be underſtood by [ *thoſe aſarre off.* ] Which will appeare, if we conſider that this Promise and Prophecie hath a double meaning and accompliſhment; one in the Materiall Temple, another in the Spirituall. Touching the Spirituall Temple, the Church under the Goſpell; it is manifeſt that all, both neere and farre off, diſtant as in Place, ſo in Religion and Affection, both Iewes and Gentiles, did come together, as living ſtones, to build the true Temple, whereof Chriſt was the foundation. This was fulfilled at the coming of Chriſt in the fleſh: but this is not all here meant. Something there muſt be for the preſent comfort of the Iewes; and this is a promise of ayde in the building of the Materiall Temple, which the Iewes at home ſhould receive from ſtrangers aſarre off. And theſe were partly their Brethren the Iewes reſiding in Babylon, amongſt whom many, out of zeale to Religion and Gods

*Vid. Eſa. 60.*

House, did, after the example of Heldai and the rest, eyther bring or send their gifts, and by their presence or purses helped forward the building: Partly the Gentiles, who eyther converted, joyned with the Iewes, as in their Religion, so in this worke (though, I thinke, but a very few did so in these miserable discouraging times, till things were better amended) or else not converted to the Iewish Religion, did neverthelesse, moved by Gods Spirit, greatly further the re-edification of the Temple. And such were the Kings of Persia, who, immediately after this Prophecy of Zacharie, notwithstanding the bitter accusations of the Iewes enemies, did by their command and proper costs, set forth this Worke, as is notably related, *Ezr. 6. 6. & seq. & chap. 7. 20. & seq.* And in after times the Temple was much beautified, even by strangers, especially Herod the Great, of whose time \* Kimhi thinkes this is to bee meant. Thusthen the meaning of the next clause is plain, [*shall come and build in the Temple of the Lord*] Eyther as converted and truly called from Gentilisme to Iudaisme, or from both to Christianitie, should grow up into an holy Temple in the Lord, *Eph. 2. 19. &c.* or whether converted or not converted, should afford externall ayde and assistance to the Iewes, in repairing of their State and Temple. And these are said to build in the house of God, because they that by their authoritie or expences further the worke, may justly be said to build as well as the workmen that lay the stones and timber. This Promise is amplified two ways.

1. By an Event in the performance of it, viz. the Iustification of Zacharies calling, by the fulfilling of his Prophecies, [*And yee shall know that the Lord hath sent mee unto you*] By what? and when? Not so much by the calling of the Gentiles and their association to the Church, which was a long time after this; and the Iewes, to whom Zacharie speakes, lived not to see it, though Zacharie were also a true Prophet in that too: as in the present helpe they should have from

\* ואפשר  
שהיה זה  
בימי  
חורודוס  
נכנין  
הגדור  
שבנה  
בבית  
המקדש:



CAP. 7. *the Propheſie of ZECHARIE.* 87

from ſuch as they little looked for it at their hands. And this was a ſingular encouragement to the Iewes, and ſtrong confirmation to them that Zacharie was a true Prophet, when they ſo ſpeedily felt the comfort he foretold them.

2 By the Condition of its performance ; which is their Obedience to Gods commandements. [*And this ſhall come to paſſe, if yee will diligently obey the voyce of the Lord your God.*] This ſhewes, that the former promiſe is not principally meant of the Vocation of the Gentiles, or conversion of impenitent Iewes in remote parts. For could the Infidelitie and diſobedience of theſe Iewes at home, hinder the working of Gods grace, eyther in the one or other? It neyther did nor could. But it might hinder the building of the Temple, and cauſe God to turne the hearts of men from favouring and forwarding this worke : as already it had done a good while, and might have done longer, upon their obſtinacie and rebellion againſt the Word of God, delivered by Haggai and Zachary. *Verſ. 15.*

CHAP. VII.



*And in the fourth yeare of King Darius, the word of the Lord came unto Zechariah in the fourth day of the ninth moneth, even in Chiflen,*

2 *For they had ſent unto the Houſe of God Sharezzer, and Regem. meſech and their men to pray before the Lord,*

3 *And to ſpeake unto the Priests, which were in the Houſe of the Lord of Hoſtes, and to the Prophets, ſaying, Should I weepe in the fiſt moneth, and ſeparate my ſelfe as I have done theſe ſo many yeares?*

4 *Then came the Word of the Lord of Hoſtes unto mee, ſaying,*

*Speake*

5 *Speake unto all the people of the land, and to the Priests, and say, When yee fasted and mourned in the fift and seventh moneth, even these seventie yeares, did yee fast unto me? doe I approve it?*

6 *And when yee did eate, and when yee did drinke, did yee not eate for your selves, and drinke for your selves?*

7 *Should yee not heare the words, which the Lord hath cryed by the ministerie of the former Prophets when Ierusalem was inhabited, and in prosperitie, and the cities thereof round about her, when the South and the plaine was inhabited?*

8 *And the word of the Lord came unto Zechariah, saying,*

9 *Thus speaketh the Lord of hostes, saying, Execute true judgement, and shew mercie and compassion, every man to his brother,*

10 *And oppresse not the widow, nor the fatherlesse, the stranger nor the poore, and let none of you imagine evill against his brother in your heart.*

11 *But they refused to bearken, and pulled away the shoulder, and stopped their eares, that they should not heare.*

12 *Yea, they made their hearts as an adamant stone, lest they should heare the Law and the words which the Lord of hostes sent in his spirit by the ministerie of the former Prophets: therefore came a great wrath from the Lord of hostes.*

13 *Therefore it is come to passe, that as hee cryed, and they would not heare, so they cryed, and I would not heare, sayth the Lord of hostes.*

14 *But I scattered them among all the nations, whom they knew not: thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land waste.*

**T**HUS of the first Sermon of Zacharie: we are come to the second, contained in the seven and eight chapters; wherein the Prophet at large resolves the fewes, in a case of Conscience which was proposed to him and other Ecclesiasticall persons, to be decided, touching Fasting. The Sermon is large, and, besides the resolution of the maine Question, contains manie most excellent instructions, consolations and promises unto this people, as wee shall see in order. In these two chapters therefore, containyng one Sermon, wee are to consider three things.

1 The

# CAP. 7. *the Propheſie of ZECHARIE.* 89

1 The Time when this Sermon was preached; which was two whole yeares and a moneth after the former. That was in the eighth moneth of the ſecond yeare; this in the ninth moneth of the fourth yeare of Darius. A long vacation. *Verſe 1.*

2 The Occaſion, which is an Embaſſage ſent unto the Temple, to conſult about a ſcruple of Conſcience. Where we have to note,

1 The Embaſſadors, and the place whither they are ſent. [*When they bad ſent*] Who? The perſons that ſend this Embaſſie, are doubtfull: whether the whole body of the Iewes returned, or the Iewes that were in Babylon, or ſome particular man not named. Kimhi, Schelomo and Aben Ezra expound it of the Iewes of Babylon, who ſent theſe chiefe men, with their traynes, to Jeruſalem, to be informed of this matter. Iunius underſtands it of the Iewes in Iudæa, and ſo renders it [*Quam miſiſſet populum.*] And his reaſon is moſt probable, becauſe the Temple being now almoſt finiſhed, this ſcruple of faſting for its overthrow, did more concernethem at home, than thoſe in Babylon: and therefore in a publike caſe they take a good courſe to ſend ſome worthy perſons to the Priests and Prophets, to crave reſolution in the name of all the people. Wee need not be curious about it: and if they were the Iews of Babylon that ſent, the anſwer that was given to the meſſengers, was made unto them in publike, in the \* hearing of the Iewes at home, and ſo fitted them too. [*Vn-* to the Houſe of God] which was now in a good forwardneſſe, and brought to ſome reaſonable perfection; though it were not finiſhed till two yeares after this time, viz. in the ſixt yeare of Darius, Ezr. 6. 15.

[*Sbarezer and Regem-melech.*] Here is a ſtrange coyle about theſe mens names, and the Seventies Tranſlation makes all the trouble, who read it thus; *αἱ ἀποσταλμένοι ἐκ τοῦ βασιλεὺς καὶ οἱ ἀνδρες αὐτοῦ* putting into the Text that which is not there, and making

יושלח  
ſingular for  
the plurall,  
ſaith Kimchi,  
as afterward

האנכי  
ſhould I weep,  
for, ſhould we  
weepe.

Verſe 5;

\* Et è contrain  
Caldæa.

\* Or, at least  
he that sent  
them is so stri-  
led.

De Doct. Chryst.  
h. 2. cap. 15.

וְיָנִי  
Viros ejus, re-  
ferring it to  
Regem-melech  
next before. lū.  
Viros suos, with  
reference to  
both, and so  
we Transl.  
[their men] for  
וְיָנִי  
as Chap. 9. 7.

an appellative of a proper \* name. It may be they read  
רָגַם backwards, and taking גָּם for גַּם turned it *רגם*. It  
puts Sanctius to his trumpes, to cleare the matter, and  
justifie the Seventie: Hee thinkes the Copies were o-  
therwise which they followed, than those we have. and  
for Regem-melech, he supposes, from the similitude of  
the sound, that רָגַם was written in the margent as the  
the Latine of מַלְךְ, and after crept into the Text, and  
joynd with the other. Againe, whereas by the Seventies  
Translation one of these Embassadours \* is called  
*Βασίλειος*, it troubles him much to finde out how the Jewes  
in Babylon (from whom hee takes this embassie to bee  
sent) should have any Kings among them in their cap-  
tivitie. And so it may well: for these conceits are  
strange and needlesse. I suppose the Seventies transla-  
tion is not so authentickall, but it may be called in ques-  
tion, and corruption rather laide upon it than the He-  
brew Originall: And for that which wee now have, it  
is so full of errours, that we may justly thinke, cyther  
we have not the right Translation of those Seventy, or  
that its false of them, that *Divino spiritu afflatis in Græcum  
sermonem Scripturam converterunt*, as Sanctius affirms  
they did, out of S. \* Austin. Let us take the names as they  
lye plainly in the Originall and Chaldee Paraphrast, for  
the names of two worthy men that were chiefe in this  
Embassage. [and their men] which accompanied these  
two principall personages in this honourable employ-  
ment.

2 The Cause of their Comming; which is double.  
1 To performe their solemne Worship of God  
in the Temple [to pray before the Lord] *id est*, to of-  
fer sacrifice, and therewithall their prayers, unto  
God. Both meant by that phrase לְחַלוֹת אֶת־פָּנֵי ה' *as*  
*1. King. 13. 6.* by prayers. *1. Sam. 13. 12.* by sacri-  
fice. & *passim*. And though the Temple were not  
finished at this time, nor the whole course of Gods  
worship set in order, yet the Altar of burnt sacri-  
fices

CAP. 7. *the Propheſie of ZECHARIE.* 91

fices was ſet up at the verie firſt returne, and the order of ſacrificing thereon obſerved, as it is *Ezr. 3. 1. & ſeqq. Verſe 2.*

2 To bee reſolved in a Caſe of Conſcience. In their inquiry, we have ſet downe to us,

1 The Perſons to whom the Queſtion is propoſed: they are the Priests and the Prophets, who ought in ſuch caſes to be \* conſulted. [*And to ſpeake unto the Priests that were in the Houſe of the Lord of Hoſts*] attended on the Service there, and alſo dwelt within the circuits of the Temple. [*And to the Prophets*] viz. Haggai, Zachary, and Malachy, ſaith Kimhi: if Malachy lived in theſe times. \* *Mal. 2. 7.*

2 The Queſtion it ſelfe is touching a point of religious practice, in the Obſervation of a Voluntary Faſt, which the Jewes had taken up and uſed a long time, in memorie of the burning of the Temple. [*Should I weep*] *id est*, Faſt, by a Metonymie of the Adjunct; Weeping being alwayes a part of ſuch humiliation. [*In the fiſt moneth*] wherein the Temple was burnt, viz. the tenth day of that moneth wherein the Temple was conſumed to aſhes, *Ier. 5. 12.* three dayes after the coming of Nebuzaradan, *2. King. 25. 8.* This tenth, or, as Iunius ſaith, the ninth, the day before it, the Jewes kept as a ſorrowfull day. [*\* Separating my ſelfe*] מִמֶּאֱכָל וּמִמִּשְׁתֶּה וּמִחֵנֶנֶה from meate, drinke, and other delights, ſaith Kimhi: abſtaining from all bodily comforts, the more vehemently to afflict my ſoule. See the manner of a Faſt, *Iſa. 2. 15.* &c. [*As I have done theſe ſo many yeares*] viz. ſeventie yeares, as it is *verſe 5.* Or, all the time ſince the Temple was deſtroyed: of which, *Chap. 1.* And old Cuſtomes would not be left off. Here is then the ſumme of the Queſtion, Whether the Jewes, having by agreement among themſelves, for a long time obſerved a day of Faſting, in remembrance

\* *נִזְנָה*  
Sanct. drawes  
it to the vowes  
of Nazarettes,  
dreaming, I  
beleue, of a  
Monkes  
Cowe.



of the Temples destruction, ought now, the Temple almost repaired and finished, to lay down this custom, or observe it still? Concerning which Question, we are to observe two things: 1. That whereas the Iewes observed foure dayes of fasting, in memory of their ruined State and Temple, they only propose the question touching one, viz. That for the Temple. The Reason I ghesse at, is, Because the Temple onely was in greatest forwardnesse towards perfect restauration: but for the re-building of the City of Ierusalem, and re-collection of their dispersion, they were things vnlikely to come to passe yet; and therefore they thought that it was not amisse to fast still in that respect. The Prophet in his answer includes them all foure, there beeing the same reason of one as of another. 2. That whatsoever solemnitie or shew of Conscience these used in the proposall of this Question, the Prophet seemes to sleight them, as making much adoe about a trifle. And by his answer, we may plainly gather, that these Casuists were in this matter guilty of a double fault: 1. Hypocrisie, sending a serious Embassage about a needelless Ceremonie, neglecting in the meane time the substance of Mercy and Piety. 2. \* Incredulitie and Distrust of the fulfilling of Gods Promises, touching the restoring of their Church and State: Which is apparant by their Practise; else why did they make any doubt to surcease fasting for the ruine of the Temple, if, when now they saw it before their eyes well nigh finished, they had yet beleevved it would shortly haue beene fully repaired? Would not reason teach them, that it was vnreasonable to fast for the old, when they had a new; especially their fasting beeing but a practice of their owne deuising? Again, why werethey silent of the other fasts, and touch onely vpon this? there's a Core in that. Certainly, had they fully beleevved the Promises which  
God

\* כי עדיין  
לא היו  
מאמינים  
בבנין הבית  
מפני  
האויבים  
שחשבתו  
אם  
המלאכה  
סאית Kimchi.

God had made unto them, by the preaching of Haggai, Zacharie, and other Prophets before, they might have ſcene more cauſe of ioy, than of griefe at this time. Theſe things will more clearly appeare in the opening of the Prophets answer. Come wee therefore in the third place to

3. The Sermon it ſelfe. Where, beſides the Preacher and his authoritic, *verſ. 4.* wee haue

1. The Auditors, the People and the Priests [*And ſpeake unto all the People of the Land*] Whoſoever were the Embaſſadours, and from whomſoever. We ſee, as the Cauſe was common, ſo the Answer was publicke, in the hearing of all the People in Iudza: And not to them onely; but ſpeake alſo [*to the Priests*] They that ſhould haue given Reſolution to the People, muſt themſelves have Reformation from the Prophet. They belike had bene the Authors of theſe Cuſtomes to the People, and were themſelves obſervers of them; and ſo knew not what to ſay in the matter.

2. The Subſtance and Matter of the Sermon: (Which diuides it ſelfe into two generall parts:

1. The Preface unto the maine Answer it ſelfe: which is large, ſtretching it ſelfe to the 16. *verſ.* of the Chapter: the Prophet, even by the manner of his answering, teaching the People, that there were other things of greater moment to be looked unto, than their Ceremonious Faſtings. Of which hee diſcourſeth at large: of theſe but in a word or two. This Preface containeth excellent Matter, and that of two ſorts:

1. Reprehenſion of their prepoſterous Courſe, in ſtanding much upon their owne Inventions and outward Obſervations, but neglecting Gods Commandement, and their Obedience unto it. And this reacheth to the end of the ſeventh Chapter: wherein the Prophet diſcovereth the Hypocriſie of this People, who ſeemed to make a Conſcience of their owne Inſtitutions, but cared not for Gods Precepts; and who thought, that God would be well pleaſed with ſuch outward Sacri-

fices and Ceremonies, though his voyce was not obeyed:  
 [This Reproofe consisteth of two Branches:

1. A plaine Deniall, that their Fasts were eyther commanded by God, or acceptable to him. [*When yee fasted and mourned in the fift*] for the Reason before: [*And in the seventh Moneth*] for the slaughter of Gedaliah: Vpon whose death followed the utter dispersion of the Remainder of the Iewes, into Egypt and other Parts, 2. Kings 25. 22. &c. and Ieremie 41. [*Even those seventie yeares*] during the time of the Captivitie, and since, untill this time [*Did yee fast at all* \* *unto me?*] A vehement Interrogation, for a vehement Deniall, [*Yee did not at all fast unto mee.*] And this againe by an Emphaticall Repetition and Provocation to their Consciences; Did yee fast to mee? [*Even unto me?*] No, yee did not. To whom then? to your selves. Which will appeare, if the meaning of this Phrase [*unto me*] bee explained. To fast unto God hath a double Meaning: 1. Eyther for the Time, to observe such a day of solemne humiliation, as Gods Commandement somewhere or other hath limited unto us. 2. Or for the Manner, (which is the principall) when wee obserue a day of fasting by such Exercises, with such Affections, and for such Ends, as Gods Word prescribes unto us, albeit the time be of our owne appointment. Now these Fasts of the Iewes, were neyther for the one or other Vnto God. For neyther had God any where commanded them to observe such Dayes of Fasting, neyther did the Iewes observe them in that Manner, as such times of Humiliation should bee spent. They grieved for the Destruction of the Temple, they wept, and tooke on for the Ruine of their State, and sighed under the burden of their present Miseric: But all this was no occasion eyther of Remembrance and Repentance for Sinnes past, or Amendement for after times, whereby to remoue Gods wrath that lay on

\* Pour l'amour  
 de moy voire,  
 pour l'amour  
 de moy. Gall.  
 i.e. For my  
 sake.

on them. Such carnall and worldly Sorrow little pleased God: And therefore the Prophet tels them, they faſted not unto God, but unto themſelves: As their owne Authority without Gods Command had ſet up thoſe Faſts, ſo their owne Ends, not Gods, were aymed at in ſuch Exerciſes. The truth is, theſe Faſts (appointed by the Iewes upon ſuch ſingular occasions) were in themſelves good and lawfull, had they beene obſerved as Exerciſes of Piety and Repentance: but as they kept them in ſatiſfaction to their Carnall humours (going no further than the outward Ceremonie) they were not pleaſing unto Ged. *Verſe 5.*

This the Prophet further proueth by Compariſon with the Contrary: You aymed at Gods glory in your Abſtinance, even as much as you did in your Eating and Drinking. But you did eate and drinke for your ſelves, when, and in what manner you liked beſt, for your owne health or pleaſure: ſo was your Faſting a Matter to giue your ſelves Contentment, without any further reſpect of Gods Glory, or increaſe of your owne Pietie. [*And when yeo did eate and drinke &c.*] *Verſe 6.*

2. A plaine Declaration of the Reaſon, why God cared not for their Faſtings, by ſhewing their neglect of that which was moſt commanded by God, and acceptable to him: and that is in one word, their Obedience to God. The neglect whereof is ſo deſcribed by the Prophet, as he ſhewes it was not onely the Cauſe why now their Faſts were not commendable, but alſo the Occaſion that brought them to this courſe of Faſting, by ruining their State, in remembrance whereof they ſorrow; which they need not haue done, if they would haue obeyed the voyce of God. This brought them to Miſerie, and in it makes them more miſerable. The Prophet therefore touches them to the quick, and opens their Ulcer of Hypo-

theſe Faſts were occaſioned by ſome calamities about the time of their Captiuitie. Hieron. in Zach. 8. 18, 19. and do continue amongſt the Iewes to this day. Buxdorf. Syn. ſed. 6. c. 29. Genebr. Calend. Hebr. Sept. 3.

Decemb. 10. Iun. 17. & Iul. 9.

*Hæc leiunia aſſerit Propbeta non multum probari Domino quod ea non inſtituiſſet, illaque obſervarentur à ludæis iſſis citra pietatem va-*

*tuſi.*  
*leiunia que apud Zachariam cap. 7. commemorantur; nec à Deo imperata, nec ei valde grata, aut rata; ſed temporaria dumtaxat fuerunt, luciuoſiſſimo illo captiuitatis tempore uſurpata. Tilon. not. in Bell. de Pont. lib. 4. c. 16. Not.*

crisie and Disobedience, that were plaistered over with Ceremonious shewes of Fastings and other pious Exercises. This he doth two waies :

I. In a short and round Reproofe, summarily thus ; You remember your miseries, but you forget your rebellions, that have caused it ; you mourne for your afflictions, but you thinke not on your Duety that should remove them. Its not your Fasting that God regards : Where's your Repentance for former Disobedience ? Where's your present Obedience to his Word ? [*Should ye not heare the words?*] הלא את הדברים A concise and short kinde of speaking, well besitting a sharpe Reproofe. The Vulgar and the French made it otherwise [*Are not these the words?*] As if the Prophet had said, You neede not come to us now for Resolution in the Point of Fasting, the Prophets \* before us have shewed you, what Gods will is touching that Point ; and wee tell you but what they have already said, though you haue not heeded it. But I conceive the sense runnes much smoother the other way ; and את the Article of the accusative Case, shewes an ellipsis of a Verbe, which the sense of the place easily supplies, [*Which the Lord hath cryed by the former Prophets*] exhorting to Repentance and Obedience, threatening Destruction for Rebellion. You should have obeyed Gods Command by them, who by preaching and writing have shewed you what is acceptable and well-pleasing ; even to humble your selves, and walke obediently, &c. Neglect this, and all your Fasting is to no purpose. Which the Prophet further shewes, by a close Comparifon of the present Estate of things, with the former times wherein those Prophets lived. The Temple and Common-wealth then stood, and flourished ; but the People were wicked : Justice and Religion

we

(Ne font ce pas  
les paroles)

\* As Eſay 8,



were forſaken, except in ſhew and ceremonie : the Prophets cryed out againſt thoſe courſes, but there was no amendement. And therefore all is now brought to ruine, as you ſee before your eyes. So little doth God care for outward formalitie, where true Piety and goodneſſe is wanting. [*When Ieruſalem was inhabited*] Not thinly and poorly as now, but populously : And more than ſo, [*in proſperitie*] too, or peaceably, as now it is not [*And the Cities thereof round about her*] Throughout the whole Country, even in thoſe places that were moſt dangerous, and leaſt defended [*When men inhabited the South of the Plaine*] Or, the South, and the Plaine והשפלה

2. In a larger Amplification of their Diſobedience, the Cauſe that made their Faſts not acceptable. The Prophet had briefly told them, that their hearkening to the words of the Prophets was that w<sup>ch</sup> God more lookt for, than their faſtings ; and that their Diſobedience in that kinde had brought Deſolation upon them, notwithstanding all their religious obſervations in this. But they would be apt to miſ-underſtand him : wherefore he comes to particulars with them, and in their Fathers Example, lets them ſee what themſelves were, and what they ſhould likewiſe expect, if they amended not. He therefore ſets before them

1. The Commandement and Word of God by the former Prophets : whereunto God required the Peoples Obedience ; and that was ſummarily, To be juſt and charitable towards their Neighbors. Not but that God did command the Duties of the Firſt, as well as of the Second Table : But thoſe are nothing worth without theſe ; and the true Obſervation of the Laſt, is a Triall of the holy Performance of the Firſt. [*And the Word of the Lord &c.*] Verſe 8. [*Thus ſpeaketh the Lord of Hoſts, ſaying*] The Commandement concerneth generall Duties towards our Neighbour:

O

; Externall

1. Externall, in the outward worke: eyther
1. Publicke in Magistrates [*Execute true iudgement.*]
  2. Priuate in each towardsother.
    1. Doing good out of a Willing minde [*Shew Mercie*] חסד kinde and fauourable Dealing: and this out of the Bowels of a tender affectionate Love to our Brethren, רחמים [*And Compassions every man to his Brother*] or Neighbour, who is our Brother, and so to beloved, and well used. *Verse 9.*
    2. Forbearing to hurt there especially, where we haue most advantage, by reason of others weaknesse and inabilitie to saue themselves harmelesse, or offend us [*Oppresse not the Widow, nor the Fatherlesse, the Stranger, nor the Poore.*]
  2. Internall, in the inward thought of the Heart, the roote and beginning of outward violence and wrong [*And let none of you imagine euill against his Brother in your heart*] *Verse 10.*
  2. The Disobedience of the Iewes to this Commandement, set forth by its worst qualitie, viz. it was willfull Disobedience, obstinate Stubbornnesse and Intractablenesse. Which is exprest by diuers Similitudes, all tending to one purpose: [*They refused to hearken*] [*They pulled away the shoulder*] As Oxen that shrinke backe from the yoke: Or as he that should carry a Burthen, but puls away his shoulder when hee should take it on him, and lets it fall. So did these Iewes deale with the easie yoke, and light burthen of Gods Commandements, [*And stopped their eare, that they should not heare*] An Argument of extreame Contempt, and Hatred of the Speaker, for the Hearer to stoppe his eares at him. *They stopped* חכבדו *aggravauit*, made heauie their eares. A Metaphor from some Weight, hung upon the hands or feete, which make a man unfit for seruice: and thence generally

generally taken for any \* impediment, which hinders the execution of any thing. And therefore may well be rendered here, [stopped] Verse 11. The cause of all this untowardneſſe comes from within [Yea, they made their hearts hard as an Adamant] There was in them a ſtiſſe and wilfull Reſolution to ſinne : Which they increaſed to the height of a malicious Stubborneneſſe, by continually oppoſition againſt all meanes of Repentance : whereby their Hearts became as hard and intractable to any goodneſſe, as the hardeſt ſort of Stones, Flints, or Diamonds, are to bee wrought by the Toole into any Faſhion we deſire. [As an Adamant] שִׁמְרִי renders it, *Lapis perduratus, quaſi ſervabilis* ; A Stone of long continuance, viz. by reaſon of its hardneſſe. The Targum שִׁמְרִי of the ſame Derivation : but by it the word חֲלָמִישׁ *Silex*, a Flint, or hard Rocke is rendered. *Pſalme 114.8.* חֲלָמִישׁ Targum שִׁמְרִי למַעַן and *Iob 28.9.* בְּחֲלָמִישׁ Targum שִׁמְרִי So that we may take it for a Flint as well as a Diamond : though generally it is rendered Diamond, Adamant, in this place, and *Ier. 17.1.* alſo *Ezek. 3.9.* Becauſe it is the hardeſt of Stones חֲזָק מֵאֶבֶן harder than a Flint, as our laſt Translators read it. Targum מְטִיבֵרָא *quam Petra*. R. David takes it generally for a hard Stone that cannot bee graven with iron ; שִׁמְרִי הָיָא אֶבֶן חֲזָקָה שְׁלֵא יוּכַל חֲבֵרֹל לְפִוּסְלָהּ And that's ſufficient to the meaning of this place, viz. That Gods Word would make no impreſſion of Remorſe and Reformation in them. [Leſt thou ſhouldeſt heare the Law] To the end they might not obey, either the Law delivered by Moſes, and proved for the firſt and generall Inſtruction of the Church ; or elſe the particular inſtructions which were given unto the Church by the Prophets in after times, ſent by God as occaſion required. [And the words which the Lord of Hoſts hath ſent in his Spirit by the former Prophets] who ſpake as they were inſpired by the Holy Ghoſt. And ſo the Diſobedience which theſe Iewes ſhewed to their words,

words, was not only the despising of the Prophets, but a Rebellion against the Spirit of God : as *Acts 7. 51.*

3. The Punishment that came upon the Jewes for their Rebellion : which is

1. Generally, expressed in these words [*Therefore there came a great wrath from the Lord of Hostes*] A great Punishment, the effect of great anger and displeasure. *Vers 12.*

2. Particularly amplified,

1. By the Justice and Equitie of it. When their Misericame upon them God neglected them, because in their Prosperitie they had neglected him. [*Therefore it is come to passe*] by a most iust and equall Retaliation [*That as hee cried*] by his Prophets earley and late calling upon them to repent and amende, [*And they would not heare*] obey his voyce, and reforme their manners, [*So they cryed*] in their calamities for helpe and succour, [*And I would not heare, saith the Lord of Hostes*] to releve and comfort them ; but left them helpelesse in the hands of their Enemies. *Vers 13.*

2. By the Nature and kinde of it : A Violent driving them forth into Banishment into strange Countries [*But I \* scattered them with a Whirl-winde*] violently and suddenly. And it appeares by the Story, how quicke a dispatch Nebuchadnezzar and his Captaines made with this Nation, sweeping them away like a violent Tempest. [*Among all Nations whom they knew not*] Assyrians, Egyptians, Edomites, Moabites, &c. strangers to the Jewes in affection and in Religion.

3. By the Consequent of it : An utter Desolation

*Vide Pro. 1. 10*  
\* *seq.*

\* **ואסערם** a word  
**קשה בנדוד**  
saith Kimchi, that  
followes not any  
Rules of Grammar.  
He, following his Fa-  
ther Ioseph Kimchi,  
expounds it thus,

**ואסערם**

i.e. **ואסער עמם**

*turbabor cum ipsis,*

or, that is **בגלות עמם**

**אני מצטער עמם** *ego turbatus sum cum eis in captivitate*  
Noting Gods compassionate feeling of their Misery ; according to that **בכל צרותם**  
**לוי** in their affliction hee was afflicted : which is spoken **אדם**  
to our capacite. The Paraphrast takes it actively, for **ואסערם** and renders it  
**ואחריני** *dispersam eis.*

**CAP. 7. the Propheſie of ZECHARIE. 101**

of the whole Countrey after ſuch time as the People were emptied out of it. [*Thus the Land was deſolate after them, and no man poſſeſſed thorrow or returned.*] Which paſſage is very remarkable and ſtrange, giving us to underſtand, that this Countrey of Iudæa, wherein the Tribes of Iuda and Benjamin inhabited, after the People were carried into Captivitie, lay utterly waſte, without any Inhabitant, for the ſpace of ſeventie yeares. Inſomuch, that after the ſlaughter of Gedaliah, when all the remainder of the People, Man, Woman and Childe, fledde into Epypt, there was not a Iew left in the Countrey. And, being thus left empty of its naturall Inhabitants, wee finde not, that there were any Colonies ſent from other Countreies by the King of Babylons Cominand, to plant themſelves in the Iewes roome; as in the Captivity of the Tenne Tribes there had beene by the Command of the Aſſyrian Monarch: or that the neighbouring Nations, though haply they might make inrodes to ſpoyle the Countrey of the Riches that was left, did come and dwell in the emptie Cities. Nor doe wee finde, that at the returne of the Iewes, there were any diſplaced to make them roome, cyther by force, or faire meanes. A wonderfull Providence, that a pleaſant Countrey (left deſtitute of Inhabitants, and compaſſed about with warlike Nations) was not invaded, and re-planted by Forreiners for ſeventie yeares ſpace. But the Land, though it had caſt out her Inhabitants for a while, would not yet admit of ſtrangers, till it had finally vomited them out, as now it hath done. The Naturals were within ſeventie yeares to returne, and God keeps the roome emptie all that while for them, and Forreiners deſired not their Countrey. And this indeed was that which God threatens, that for ſeventie yeares. the Land ſhould enjoy her Sabbaths, reſting from tillage, and all other employments, whereunto Inhabitants uſe to put it.

2 Chro. 36. 21.

Lev. 26. 3. 35.



Now the blame of all this, is layd where the fault was : it was not the Babylonians, but the Iewes, that wasted their owne Land, their sinne did more spoyle, than the others armies, [*For they layd the pleasant Land desolate*] i. e. Palæstina : which was layd waste through Gods anger, provoked by the Peoples sinnes. Verse 14.

And thus wee have the first part of the Preface, containing Matter of Reprehension of the Peoples Hypocrisie and Disobedience to the Law : exemplified in the like of their Fathers, with its Punishment, that in and by them these might see what themselves were, and what \*should likewise befall them without amendement. Even they also should call, and not be heard ; they should bee scattered in furie over all the earth, leaving their owne Land desolate of its naturall Inhabitants, as it is this day.

\* And the  
Verbes in the  
future Tense  
יָקֻמוּ  
יִשְׁמְרוּ  
סָעִרוּ  
doe import so  
much.

## CHAP. VIII.



Gaine the Word of the Lord of Hosts came to mee, saying,

2 Thus saith the Lord of Hosts, I was jealous for Zion with great jealousie, and I was jealous for her with great wrath.

3 Thus saith the Lord, I will returne unto Zion, and will dwell in the midst of Ierusalem: and Ierusalem shall bee called a Citie of truth, and the Mountaine of the Lord of Hosts, the holy Mountaine.

4 Thus saith the Lord of Hosts, There shall yet old Men, and old Women dwell in the streets of Ierusalem, and every man with his staffe in his hand for very age.

5 And the streets of the Citie shall be full of Boyes and Girles, playing in the streets thereof.

6 Thus saith the Lord of Hosts, Though it be impossible in the eyes of the remanent of this People in these dayes : should it therefore

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CAP. 8. the Propheſie of ZECHARIE. 103

fore bee unpoſſible in my ſight, ſaith the Lord of Hoſtes?

7 Thus ſaith the Lord of Hoſtes, Behold, I will deliver my people from the Eaſt Country, and from the Weſt Country.

8 And I will bring them, and they ſhall dwell in the miſt of Ieruſalem, and they ſhall be my People, and I will bee their God in truth and in righteouſneſſe.

9 Thus ſaith the Lord of Hoſtes, Let your hands bee ſtrong, yee that beare in theſe dayes theſe words by the mouth of the Propheets, which were in the day that the Foundation of the houſe of the Lord of hoſtes was layde, that the Temple might be builded.

10 For before theſe dayes there was no hire for man, nor any hire for beaſt, neyther was there any peace to him that went out, or came in, becauſe of the affliction: for I ſet all men, every one againſt his neighbour.

11 But now, I will not intreate the reſidue of this People as aforetime, ſaith the Lord of Hoſtes.

12 For the ſeede ſhall be prosperous: the vine ſhall give her fruite, and the ground ſhall give her increaſe, and the heavens ſhall give their dew, and I will cauſe the remnant of this People to poſſeſſe all theſe things.

13 And it ſhall come to paſſe, that as yee were a curſe among the Heathen, O houſe of Iudah, and houſe of Iſrael, ſo will I deliver you, and yee ſhall bee a bleſſing: feare not, but let your hands be ſtrong.

14 For thus ſaith the Lord of Hoſtes, As I thought to puniſh you, when your Fathers provoked mee unto wrath, ſaith the Lord of hoſtes, and repented not,

15 So againe have I determined in theſe dayes to doe well unto Ieruſalem, and to the houſe of Iudah: feare ye not.

16 Theſe are the things that yee ſhall doe, Speake ye every man the truth unto his Neighbour: execute iudgement truly, and uprightly in your Gates.

17 And let none of you imagine euill in your hearts againſt his Neighbour, and love no falſe oath: for all theſe are the things that I hate, ſaith the Lord.

18 And the word of the Lord of Hoſtes came unto mee, ſaying,

19 Thus

19 Thus saith the Lord of Hostes, The Fast of the fourth moneth, and the Fast of the fife, and the Fast of the seventh, and the Fast of the tenth, shall be to the house of Iudah joy and gladnesse, and prosperous high Feasts: therefore love the truth and peace.

20 Thus saith the Lord of Hosts, That there shall yet come People, and the inhabitants of great Cities.

21 And they that dwell in one Citie, shall goe to another, saying, Vp, let us goe and pray before the Lord, and seeke the Lord of Hosts: I will goe also.

22 Yea, great People and mighty Nations shall come to seeke the Lord of Hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of Hosts, In those dayes shall ten men take hold out of all languages of the Nations, even take hold of the skirts of him that is a Iew, and say, Wee will goe with you: for we have heard, that God is with you.

The second part of the Praeface is,

2. **C**onfolation against all such discouragements as caused them to distrust the good successe of things: and this is opposed to their second fault, viz. their Vnbeliefe. The Prophet armes them against this by many comfortable Promises:

1. Of Gods Favour and Reconcilement with them for the present; set forth under a similitude of an Husband, casting off his disloyall Wife, and taking her, vpon amendement, into his Favour againe. The Promise is Verse 3. in these words, [*Thus saith the Lord, I am returned unto Zion*] my Church and People: and that not for a little while, but [*And will dwell in the midst of Ierusalem*] Which I had for a while forsaken; but now am come againe, to make the temple the place of my glorie and worship: wherein my People shall honour me, and I will protect them. This Promise of Grace and Favour is amplified two waies:

1. By the Contrary, his former Displeasure with his Church: Which, with its Cause, is expressed, Verse

Verse 2. [Thus ſaith the Lord of Hoſtes, I was jealous for Zion with a great jealousie] Jealouſie is a mixt Paſſion in an Husband, conſiſting, as of moſt tender love to his Wife, and all carefull Proviſion for hers and his owne honour, ſo of moſt furious Rage and Revenge where this is violated. Both are comprised in this Verse, in the firſt Clause, Gods exceeding great Care and Love to the Church of the Iewes, in affording them all things that might be for their ſafety and his own glory, by their pure worſhip and ſervice of him. But Ieruſalem playd the Harlot, and broke Faith with God; therefore in the next Clause hee was wroth with her [And I was, (or have beene) jealous for her (or, of her) with great fury] puniſhing her with Rejection and Banishment of her Countrey. And this Interpretation, which refers this [Great fury] of God, not unto the Punishment of the Babylonians, and other Enemies that miſerably afflicted the Church of the Iewes, but unto the Punishment of the Iewes themſelves; ſeemes very agreeable, as to the Nature of Jealouſie, ſo to this Place. One difficultie there is in the reading, קנתי לה I was jealous [for her] which muſt bee taken in the good part, that for her ſake God had puniſhed her Enemies that hurt her: and ſo קנא conſtrued with ה is generally taken in the good ſenſe, and ſignifies properly not Jealouſie, *Zolotypia*, but *Zelus*, Zeale. Betweene which, I take it, a Difference muſt bee made, Zeale being more generall, a vehement Affection of Love, with an eager Indignation againſt that thing or perſon which hurteth the thing Loved: Jealouſie, a more ſpeciall Affection in Married Perſons, whoſe beginning is Love with a diſcreet Obſervation of each others Demeanour: which, upon juſt or evill ſuſpicion of falſe dealing, is alienated, upon plaine conviction quite turned into Rage and extreame Diſpleaſure againſt the party delinquent. Now it is

So the Para-  
phrast.

true, God was both zealous for Zion in punishing her Enemies that hurt her, and jealous over her too, being wrath with her for offending him : But mee thinkes this latter suits the place better, and **וה** may be rendred not unfitly [*Over her*] or [*Of her*] And so the French turne it in the former Clause of the *verse*, who reade it thus, [*I have beene jealous of Zion with great jealousy, and I have beene jealous for her with great Furie*] altering the manner of speech. *Quare*. Haply these words may bee taken in the same sense ; as *Chap. 1. Verse 14.* for Gods wrath against the Adversaries of the Church, whom hee punisheth for the Love he beareth to his Church. But it would be enquired, why our Translators in the former place render [*I am jealous*] but here [*I was &c.*] *Ergo quare ult.*

2. By the Effect of Gods returne and re-inhabitation in Ierusalem, *viz.* The re-establishment of his pure Worship and Service among the Iewes [*And Ierusalem shall bee called a City of Truth*] Not onely passively, because God should truly performe all his Promises towards her, but also, and rather, actively, of that true Worship of God, which should be maintained and professed in Ierusalem ; the onely place in the World, where God was worshipped aright : all others being full of Errour, Superstition, and abominable Idolatry. So that, whereas Ierusalem had before the Captivitie beene a Harlot, and broken Covenant with God, by corrupting his Worship ; and was therefore cast off, and punished in Gods jealous Anger : now henceforth shee should bee **קריה נאמנה** or, which is the same, \* *Civitas fidelitatis*, or *fidelis*, The faithfull Citie ; observing Faith and Loyaltie towards God, in cleaving constantly to his sincere Worship. Which also we find that they did from the Captivitie till Christ : preserving the maine of Gods Worship pure, and never

\* *Esay 1. 21. 27*



never falling to the open Profeſſion of Idolatry, as in former times they had done ; though in Doctrine and Manners there crept in many Corruptions. And their ſmall rejection was not, as in former times, for Idolatry, but for ſtiſſe perſevering in Iudaisme, rejecting Chriſt and Chriſtianitie. [*And the Mountaine of the Lord of hoſtes, the holy Mountaine*] i. e. Literally, the place whereon the Temple was built, which had layne polluted and profaned under the Ruines and Deſolation of the Temple ſo many years ; ſhould againe be ſtyled \* The holy Mountaine ; be-  
 \* as of old it  
 hath beene.  
 cauſe of an holy Temple thereon re-edified, and the holy Worſhip of God therein performed. If wee ſhall extend this and the former Claufe to a Typicall Meaning, underſtanding them of the True Church, whereof Ieruſalem, and this holy Mountaine were Figures, it may be done without Abſurditie : But I thinke, with Sanctius, that this Chapter ought not to be wholly interpreted of the Spirituall Ieruſalem, as Ribera, and others expound it : but that it hath its truth and accompliſhment in all particulars in the earthly Ieruſalem ; as will appeare, *Verſe 2.*

2. The ſecond Promiſe (which, with the reſt, is an effect of the firſt) is of a Peaceable and Ample Eſtate. Though now they were few in number, and by reaſon of Warres and other Troubles, not likely to increaſe to any great Multitudes, or to live in Peace ; yet God promiſeth they ſhall doe both. Which is ſet forth by two ſpeciall adjuncts or companions of a Quiet and Flourishing State :

1. Long life of aged Perſons [*Thus ſaith the Lord of hoſtes, There ſhall yet Old Men, and Old Women, dwell in the Streets of Ieruſalem*] which now lay deſolate and unfrequented : they ſhould bee re-peopled in Peace, and for a long Continuance, and they that were now yongue ſhould live quietly in it till old Age, yea, till decrepit old Age, [*And every* \* *man his ſtaffe in his hand* \* or, every one.  
 for

[for very Age] A signe of a prosperous State, wherein men are not cut off untimely by Warres and such like Calamities. See 1 Sam. 2. 31. Lam. 2. 20, 21, 22. & Lam. 5. 11, 12, 13, 14. Verse 4.

2. Multitudes of yongue Children sporting in the Streets, [*And the streets of the Citie shall bee full of Boyes and Girles*] That's a signe of Fruitfulnesse and Increase in a State: The next of Peace and Securitie, [*Playing in the Streets thereof*] After the fashion of Children, in Townes peaceably inhabited. In time of Warre and common Calamitie tis otherwise. Verse 5. Now this Promise seemed strange to the Jewes, the present state of things beeing considered: Wherefore God, by way of Prevention, confirms his Promise by an Argument from his Power, opposed to their incredulitie: the summe is this, That which seemes impossible or unprobable in mans eyes, doth not seeme so in Gods, who can easily bring to passe, what is to man most difficult. [*Thus saith the Lord of Hosts, If it seeme marvellous in the eyes of the remnant of this People*] And therefore, because but a poore remnant of a populous Nation [*Should it be marvellous in my eyes, saith the Lord of Hosts?*] No: what is impossible with man, is possible with God. Verse 6.

3. The Promise of Re-collection of the dispersed Jewes, and restoring them to their owne home. [*Thus saith the Lord, I will save my People*] i. e. The scattered Jewes: for of them I conceive the place is literally meant, howsoever it may bee mystically applyed to the Church. [*from the East Country, and from the West Country*] i. e. From all quarters of the World where they have beene dispersed: which by *Synecdoche* are meant, by the rising and setting of the Sunne; as is plaine, *Psal. 113. 3. Mal. 1. 11. Psal. 50. 1.* For, though the Jewes were chiefly driven into Babylon, and thence brought home againe: yet was their dispersion into other parts also; whence, upon the Restauration of their State, those whose

Gen. 18. 14.  
Rom. 4. 20, 21.  
Luc. 1. 37.

whose hearts God touched, did repaire to Iudæa. See Chap. 2. v. 6. [*And I will bring them, and they shall dwell in the midst of Ierusalem*] As without doubt they did, though not all, nor all at one time. In five hundred years, so long was the time between the Captivitie and Christ, many things might fall out which Propheſies ſpeake of, and Stories mention not. And Stories of thoſe times being greatly defective, they are (mee thinkes) not well adviſed, who deny that theſe Propheſies can bee meant of the temporall Ierusalem, becauſe they finde not the accompliſhment of every particular related by Hiſtorians.

This Promiſe of re-calling them is amplified and confirmed by the End of their comming home ; which is alſo the Cauſe of their reſtoring. God, for his part, was mindefull of his Covenant, though he ſeemed to forget them ; and therefore would reſtore them : They, for their part, muſt bee mindefull of their Obedience, being reſtored. And then God would renew his Covenant againe with them ; as it is in the words following. Which expreſſe unto us

1. The Covenant, in a mutuall ſtipulation, [*They ſhall be my People, and I will be their God*] A ſolemne and uſuall forme in Scripture to expreſſe the Contract and Bargaine. that is made betweene God and his Church, for Subjection in her, and Protection in him.
2. The Manner and Condition of the Covenant on
  1. Gods part, Truth, [*in Truth*] Certaine and aſſured fulfilling of all Promiſes of Grace and Favour which God maketh to his Church.
  2. Mans part, Righteouſneſſe [*And in Righteouſneſſe*] i. e. On condition of Obedience to all the Commandements of God. *Verſ. 7. 8.*

Vnto theſe former Promiſes, the Prophet addes an earneſt Exhortation unto the People, not to be diſcouraged, but to take heart againſt all occaſions of diſtruſt and feare. Which Exhortation hee preſſeth with much variety and

force of Argument, from the 9. to the *Verf.* wherein we have,

1. The Exhortation it selfe, which is, That they would resolutely and cheerfully goe on in all Vndertakings for the finishing of the Temple, restoring Gods Worship, and ordering of the State, upon Assurance and Confidence of Gods Assistance. [*Thus saith the Lord of hostes, Let your hands be stronge*] And, not your hearts? Yes: your hearts in Faith, and then your hands in Employment, *viz.* about the Temple, and all things belonging to the publicke Service of God, and good of the State. Be not faint hearted, nor weake handed in setting them forward.

2. The Confirmation and Enforcement of it: which is triple,

1. By Experiments: which is double,

1. In the Preaching of the Prophets: *q. d.* you may trust them whom you have tried, and take comfort by the Promises and Exhortations they now make unto you, who have formerly found them no Liars. [*Ye that heare in these dayes*] *viz.* the fourth yeare of Darius [*these words*] promises, and exhortations [*by the mouth of the Prophets*] *viz.* Haggai, and Zacharie, who at this time prophesied unto the Iewes. [*Which were in the day that the Foundation of the house of the Lord of hostes was layd, that the Temple might be built*] What day wasthat? We have it related, *Ezra 3. 8.* It was in the second Moneth of the second yeare of the Peoples returne from Captivitie; that is, in the second yeare of Cyrus: From whence, unto the fourth of Darius Nothus, are one hundred and eight yeares. But what, were Haggai and Zachary Prophets then at that time? Sure they must now be of a great Age, about an hundred and forty years old, supposing them to bee about thirty at the laying of the Foundation of the Temple: which by the

the terme of [*young man*] given to Zacharie, *Chap.* 2. 4. ſeemes not likely. And where are all their Sermons in that long ſpace ? or did they prophēſie at the laying of the Foundation, and after for an hundred and eight yeares hold their peace, during the time the People neglected the building of the Temple ? It cannot be thought. Sanctius therefore takes the laying of the Foundation of the Temple, not to be properly meant, but to bee underſtood, for the Continuation of the Worke, which had beene ſo long time interrupted, and then taken in hand againe. Which may ſeeme to bee a new beginning of the Worke ; as *Ezra* 5. 2. [*They beganne to build*] though they had begunne before, *Chap.* 3. 8. And then the meaning of the words lye thus, [*In the day that the Foundation of the Lords houſe was layd*] יסד בית ה' the Houſe was founded, *i. e.* Reared and ſet upon its Foundation formerly layd. Now Zerubbabel and Ichoſhua beganne to goe in hand with the finiſhing of the Temple, the ſecond yeere of this Darius, upon the Propheſie of Haggai in the ſixt and ninth Moneth of that yeare, *Hag.* 1. 1. & 2. 11. and of Zacharie in the eighth Moneth of the ſame yeare, *Zach.* 1. 1. In the ninth Moneth of the ſecond yeere, it appeares that the Worke went forward : before which time they had beene plagued with Famine, and after that God bleſſed them with increaſe ; as is plaine, *Hag.* 2. 16, 17, 18, 19, 20. *verſes.* From that ninth Moneth of the ſecond yeare, to the ninth Moneth of this fourth yeere, wherein Zachary now preached, was two whole yeeres : Wherein, as the Worke of the Temple ſtill went forward ; ſo God ſtill continued his Bleſſings on them. And therefore Zacharie brings this as a Motive to perſwade the People to Faith and Obedience to his Words now, by two yeeres experience which they had had of the truth of his, and his Colleagues former Propheſies.

This.



\* Yet in Haggai there is somewhat that sounds like it: for, Chap. 2. vers. 18. that is called laying of a Foundation, which verse 19. is termed, laying of a stone upon a stone, viz. of the building upon the Foundation.

אשר ביום  
durè redditur  
(ex quo die)  
pro (qui fuerunt  
in die).

\* ioyning

החלל

nnto the former words

צבאות ה

בית per  
appositionem.

Which rendering seemes very good.

This Interpretation seemes to runne smooth enough, and hath nothing harsh in it, except that of Laying the Foundation, for, \*Finishing upon the Foundation. Our old and new Translation seeme plainly to speak of the very first Foundation of the Temple, [*The Foundation was layd, that the Temple might bee built*] distinguishing the rearing of the Walls from laying the Foundation. And Iunius more plainly, [*\* Ex quo die fundata est domus Iehove, Templum adificandum fuisse*] viz. The Prophets that were at the first founding of the Temple, told the People then, and ever after, that the Temple was to bee built: i.e. *Fuisse pergendum in adificatione*, That they were to goe forward with the Building. To the same meaning the French Translators, who reade this place thus, [*Vous qui oyez, &c. i.e. You that heare in these dayes, these words by the mouth of the Prophets, in whose dayes was layd the Foundation of the house of the Lord of Hosts*] \* which is the Temple, that it might be re-edified, [*Let your hands be strong*] But if wee take it precisely thus, for the time of laying the first Foundation, we must say, that eyther this Darius was not Nothus, but the Sonne of Hytaspes; or that Haggai and Zacharie were now very old men, & either had not preached at all for one hundred and eight yeares; or had but ill successe all that while. *Ergo quare.*

2. In the Event which they had found by Experience to answer the Prophets preachings: viz. A present Redresse of their formerly most miserable and afflicted estate. Their present Comfort is set forth under its Opposite, Their former Misery: which would best discover it. Their Misery was threefold:

1. Famine. [*For before these dayes*] wherein the building of the Temple, long neglected, was taken in hand, [*There was no hire for man, nor any hire for beast*] i.e. No fruit nor commoditie came by the labour of man or beast: The Earth did not pay for

for the tillage and manuring, by yeelding ſufficient for the food of man or beaſt, as it is Hag. 1.

2. Warres and Danger from Enemies round about them, who by incurſions and invaſions did vex and diſquiet them. [*Neither was there any Peace to him that went or came in*] at home, or abroad, in Citie, or Countrey: whereſoever, and about whatſoever they went, they had no ſecurity, but were in danger of the Enemy. [*Becauſe of the affliction (lege, as Iunius) of the Enemy* מִן הָאֵרֶץ]

Targum  
מִן מַעֲיָקָא

Whom, though God ſo reſtrained, that they did not as yet (for ought wee finde) by great Armies, and ſtrong Invaſions ſet upon this poore remnant of People; yet by ſmaller Troupes they did rob and ſpoyle them; and out of their owne hatred of the Iewes, and Gods judgement for the neglect of his Worſhip, wrought them much miſchiefe. Theſe were their Neighbours, the Samaritans, Amonites, &c. the old Enemies.

3. Sedition and civill Contentions one amongſt another. Envies, grudges, factions and partaking, rained among them, to the hinderance of the Common quiet [*For, lege And ואֶשְׁלַח I ſet all men every one againſt his Neighbour*] A miſerable State, poore and famiſhed, vexed by enemies, and diſcontented within it ſelfe, God ſuffering their mindes to bee imbittered one againſt another.  
Verſe 10.

2. By Promiſes. Things were well amended with them already, and God now promiſeth to continue the ſame favour towards them, for time to come. This Promiſe is,

1. Propoſed in generall termes, That God would ſhew himſelfe otherwiſe towards this People, than in former times: then he was angry, now he would be favourable to them. [*But now I will not be*] Iunius [*I am not*] the Verbe ſubſtantive is not in the  
Q original.

original. Now the present State of things shewed that God was not to them now, as before : And therefore I take it the future tense is better supplied here [*I will not bee*] according as the next *Verse* sheweth, beeing a Promise of future times, [*Vnto the residue of this People as in former dayes, saith the Lord of Hosts.*] I will bee gracious to this poore People, whom I have formerly afflicted. *Verse 11.*

2. Amplified many waies :

1. By the Particulars wherein God would blesse them : Which are two,

1. Abundance, contrary to their former scarcitie and want, expressed in the severall particulars, which are meanes of Plentie [*\* For the seed shall be prosperous*] *כי זרע השלום* the seed-time shall bee peaceable, saith *Iunius*, i. e. quiet, without molestation of the Enemy, who hindred the Husband-man in sowing times. But I conceive, that the Promise of Peace is rather in the last Clause of this *Verse* : and therefore I understand it, with our Translators and Sanctius, Of increase and abundance: The seed sowne should bee prosperous, i. e. Fruitfull; to bring forth a plentiful Crop. [*And the Vine shall give her fruit, and the ground shall give her increase*] Every sort of Husbandry shall thrive: and that because [*The Heavens shall give their dew*] seasonable, and kindly showres.

2. Peaceable possession of their Abundance, contrary to their former dangers, &c. [*And I will cause the remnant of this People to possess all these things*] God himselfe would put them in possession: and though they were a poor remnant, yet they should enjoy it quietly in spite of all their Enemies. *Verse 12.*

2. By an Event or Consequent that should follow upon Gods restoring of the Jewes to so plentiful and prosperous

\* The French  
reade it thus,  
[*Ains l'as-  
surance de paix  
y sera*] i. e.  
But the seede  
of Peace shall  
be there: In  
that sense I  
take it, as it is  
said, Light is  
sowne for the  
righteous, &c.

prosperous Estate. As all the World had taken notice of their former miserable Desolation ; so should they of their glorious restitution: Which publicke notice, so generally taken, doth greatly amplifie the qualitie of the Iewes ruined and restored estate, both beeing so singularly notable. [*And it shall come to passe, that as yee were a Curse among the Heaithen*] A forme of execration and cursing : as thus (*God doe to me, or thee, as he hath done to the Iewes*) or (*God make thee like a Iew*) or the like : making their Calamitie a patterne for any fearefull imprecation. See *Daut. 28. 37. Ier. 24. 9. Ier. 29. 18. & verse 22. & Ier. 42. 18. Psal. 83. 11.*

And, saith Sanctius, *Hoc familiare est Mahometanis, qui in execrationibus dicunt, Iudeus sim, si fallo, &c.*

[*O house of Iuda, and house of Israel*] Here's a hard knot. God speaks to the Tenne Tribes as well as to the Two ; and promises, that as both had beene a Curse (which was too too manifest) so now both should bee a Blessing. Whereby it would appeare, that at the loosing of the Captivitie, not only the Two Tribes of Iuda and Benjamin, called the house of Iuda from the greater Tribe ; but also the Tenne Tribes, named the house of Israel, did returne home. Sanctius thinkes it may bee solved by an Epexegetis, Thus the house of Iuda, *i. e.* the house of Israel : which hee makes like those Exegeſes, usuall in the Psalmes ; Iacob shall reioyce, *i. e.* Israel shall be glad, *Psal. 14. 7.* God is knowne in Iuda, *i. e.* his Name is great in Israel, *Psalme 76. 1.* with many the like : And hee further confirms it, Because the Name of Israel was given to the Tribe of Iuda before this time, *Iſ. 48. 1.* as the most noble Tribe. and Chap 46. 13.

When the tenne Tribes were now carried captive. But, by his favour, this Exegeticall interpretation of this place sounds harshly, and not justifiable by these other places, if their times and other circumstances

*vide Sanct. in  
Ezeke. 37. 2. 19.*

be compared with this. Ribera understands it of the generall Conversion of all the Iewes in the times of the Gospel: but haply we need not goe so farre, if it may appeare, that not onely the two Tribes of Iuda and Benjamin, but also the tenne Tribes, returned home at this time. I say the tenne Tribes not wholly, nor yet the greatest part: for so it is manifest they did not come backe againe; no, nor the two Tribes neither: A great, if not the greatest, part of whom remained in Babylon, despising the benefit of their deliverance; as we have scene before: but yet both are rightly said to returne, because some of eyther did returne. And so that place, *Hos. 1. 6.* must bee taken of the Generalitie, and whole body of the ten Tribes, not precisely, as if no remnant of them should escape out of Captivitie, contrary to *verse 11.* of that chapter. And a like example of the Iewes, that fledde into Egypt, to whom utter destruction is threatned, *Ier. 42. 16, 17.* Yet a remnant did escape, *Ier. 44. 28.* The probabilities that perswade the returne of some part of the tenne Tribes, are these:

1 The Generalitie of Cyrus Proclamation; *Ezra 1. 1, 2, 3, 4.* and of Artaxerxes after him, *Ezra 7. 13.* who give permission to all the Iewes in their Dominion to returne to Ierusalem. To restrain this unto the Iewes of the two Tribes, there is no reason; no more than to thinke, that onely the two Tribes, and none of the tenne, make use of it. It was but about one hundred and thirtie yeares that the tenne were captived before the two: and that time was not so long, as to make them forget all acquaintance one with another: and seventie yeares commerce was sufficient to recover it, had it beene lost, especially considering how common afflictions doe strangely beget love and acquaintance in men of the same Nation in forraigne Countries. And though the two Tribes were



were carried captive into Babylon, and the tenne ſomewhat further North and Eaſt towards Media, 2 *Reg.* 17.6. yet it is apparant, that both the one and the other were diſperſed and mingled into all quarters of the Aſſyrian, and afterwards, Perſian Empire, even throughout an hundred twenty and ſeven Provinces, *Eſther* 3. 8. & 8. 9. & 9. 2. 12. Now ſeventie years acquaintance, and the common burden of Captivitie, could not chooſe but draw many of the one as well as of the other, to embrace the occaſion of a generall releaſe from thraldome.

2 In the ſecond of *Ezra*, we finde the number of the whole Congregation, that returned, to bee 42360. beſides their attendants: but if we reckon up the particulars of Iuda and Benjamin, which are in that Chapter punctually ſet downe, we ſhall finde the ſumme amount but to 29974. ſo that there wants about 12000. of the full number. Which, ſay the Hebrew Doctours, were thoſe that came up out of the other tenne Tribes. As R. Schemo Iſaac relates on *Ezra* 3.64.

3 The Scripture ſeemes plainely. to ſignifie ſo much in divers places, as *Ier.* 3. 18. *Hof.* 1. 11. *Ezek.* 37. *per totum*. Albeit the meaning of theſe and the like places bee controverted, and by many expounded of the Conversion of the Iewes unto Chriſtianitie, and not of the Union of theſe remainders of the twelve Tribes, which, returning from Captivitie, grew into one of Church and State in Iewrie. *Ergo quare ult.* of this their returne.

Furthermore, touching this Compellation of the houſe of Iuda and Iſrael, this is to bee noted, That before the Captivitie of the two Tribes, and whilſt the Kingdome of Iſrael ſtood; there were many that from time to time revolted unto Iuda

out of love of true Religion there maintained, or other respects; as appears in the time of Rehoboam, 2 Chron. 11. 13. to verse 17. and of Asa, 2 Chron. 15. 9. and of Hezekiah, 2 Chron. 30. 11. 18. And these, mingling themselves with the two Tribes, were with them carried Captive, and with them returned: And of these the Prophet may speake [*O house of Israel.*] *Sed qua penitus.* Let us proceede. [*So will I save you, and yee shall be a blessing*] A forme to be used in blessing of others; as the like Ruth 4. 11, 12. see Zeph. 3. 20. Now because so great prosperity was not likely to befall them, the Prophet againe repeats his first and generall Exhortation to Beliefe and Courage: which he used, verse 9. [*Feare not*] Cast no doubts, mistrust not your own weakenesse, your Enemies strength, &c. [*But let your hands be strong*] Goe on in the Worke, and bee confident of Gods ayde. Verse 13. And this hee further assures them of, by that which is the third Amplification of this Promise of a prosperous Estate, viz.

3. By the Cause of their Prosperitie: Which springs not from themselves, or others, but from Gods gracious purpose to doe good unto them. Which purpose and decree of his is constant and unchangeable: and therefore they may trust to it. This the Prophet lets them understand in a Comparison of Gods dealing both wayes, in Iudgement and in Mercie: that having found the former true, they should not doubt of the latter.

1 The first part of the Comparison toucheth the time past; and sheweth

1. Gods decree and purpose of punishing their sinnes, declared in so many threatenings denounced by the Prophets. [*For thus saith the Lord of Hostes, as I thought*] decreed and determined [*to punish you,*  
when

*when your Fathers provoked me to wrath, ſaith the Lord of Hoſtes.]*

2. Gods execution of that his purpoſe [*And I repented not*] I changed not my minde, becauſe they changed not their evill courſes, but did as I fore-thought and fore-threatned. And the Iewes had found by experience, that thus farre God was as good (as his word.

2 The ſecond part concernes the preſent and future times; and ſets forth in like manner

1 The gracious purpoſe and determination of God, to ſhew mercy unto them [*So againe have I thought in theſe dayes to doe well unto Ieruſalem, and to the houſe of Iuda.*]

2 The certainty of its execution [*Fears yee not*] that I will faile of my Promiſe; I will ſurely bring to paſſe what I have intended for your good. *Verſ. 14, 15.*

But what? if God be reſolved to bleſſe the Iewes, then they neede care for nothing elſe belike. Not ſo: the Promiſe is upon a condition; and thats the fourth Amplification of the Promiſe of an happy eſtate, *viz.*

4. By the Condition required at their hands, [*Theſe are the things that yee ſhall doe*] *viz.* if wee will have any favour. Which are generally their Obedience, declared in ſome particulars,

1. Doing of good, in two kindes:

1 Speaking the truth, [*Speake the Truth every man to his Neighbour.*]

2 Doing of true Juſtice, [*Execute the judgement of Truth*] For the Manner, Iudge truly, according to right and true informations. [*and Peace*] For the End and Effect, To compoſe the quarrels and differences betweene private men; and ſo preſerve the publicke Peace.

Peace. [*in your Gates*] In the places of justice, which were in those times in the entrance of the gates of the Cities. And Iustice, sitting at the gate, is a better safe-guard for a Citie, than a *Corps du guard*, or strong Doores and Barres. *Vers 16.*

2. Forbearing of evill, in two kinades :

1 Evill imaginations and purposes against our Brother [*And let none imagine evill in your hearts against his Neighbour*] as Chap 7. *verse 10.*

2 Swearing falsely, to deceive and wrong our Neighbour, [*And love no false oath*] *Psalm 15. 4.* And, an ill practice will not bee left till it be hated.

The not doing of these things is pressed on them by a forcible Reason, from Gods hatred and detestation of such doings, [*For all these are the things that I hate, saith the Lord*] and them that doe them: As on the contrary, the other are the things that I love, and such as observe them. *Vers 17.* And thus wee have the first part of this Sermon, this most excellent Praeface, unto the finall decision of the maine question first proposed unto the Prophet. We come in the second place to

2. The Answer it selfe, which the Prophet makes to their Demand about Fasting, which hee briefly resolves them of in few words. His Answer consists of two parts :

1 An Abbrogation of their Custome of Fasting. [*And the Word &c. Thus &c. The Fast of the fourth Moneth*] wherein a breach was made in the Walls of Ierusalem, and so the Citie taken, *2 Kings 25. 3.* [*And the Fast of the fift, and the fast of the seventh*] See Chap. 7. 3. 5. [*And the fast of the tenth*] wherein Ierusalem was first beleaguered, *2 Kings 25. 1.* [*Shall bee to the house of Iudah joy and gladnesse*] Times of inward rejoycing in stead of their inward mourning and sorrow of heart, [*And of cheerefull feasts*] in stead of outward fastings and abstinence from meates and drinkes.

CAP. 8. *the Propheſie of ZECHARIE.* 121

2. An Injunction to obſerve that, which God moſt required, and they moſt neglected: [*Therefore*] Ye ſee how little God regards your Faſtings, tis not that hee looks after: *Therefore &c.* or the Particle *1* may here be rendred *And*, *And love ye the Truth*; or [as the French, *Love then the Truth, the Truth*] the ſubſtance of Religion, in Obedience to God, Charity to your Neighbour; and let goe theſe outward needleſſe Ceremonies [*and Peace*] This is an effect of the love of Truth: It was not their Faſtings, but their Piety and Mercie that would procure their Peace, and bring them favour from God, and redreſſe of their troubled and afflicted eſtate. It may be alſo that in this word the Prophet gives them a cloſe Caveat, not to bee contentious in maintaining of old unneceſſary Cuſtomes, but quietly to lay them down. *Verſe 19.* Pſal: 37. 27.

The Reſolution of their Queſtion being thus briefly delivered, the Prophet further enlarges, and confirms his Answer, by a Reaſon drawn from the Times now approaching; wherein Ceremonies ſhould ceaſe, and Truth onely come in place; wherein the Gentiles ſhould bee converted to true Religion, and joyne themſelves with the Iewes, to make up one glorious Church: which ſhould be a cauſe of rejoycing to the Iewes. This is delivered with great Caution, the abolishing of Ceremonies beeing rather intimated than expreſſed; and the manner of the Gentiles Conversion ſet forth in ſuch wiſe, as the Iewes might take no offence at it. The Argument then to move the Iewes to rejoycing, is this, That their Eſtate, how ever now it appeared, ſhould bee ſo glorious and flouriſhing, as that the Gentiles, who now deſpiſed them, ſhould be wonne to embrace true Religion, and joyne themſelves in fellowſhip with the Iewes. Which was fulfilled partly before Chriſt, by the more uſual and frequent acceſſe of Proſelytes than ever before; partly after Chriſts incarnation, by preaching of the Goſpel: which time is here principally ſpoken of. For the words, we have in them the Gentiles Conversion, deſcribed

R

1 Generally,



1. Generally, *Verse 20.* [*Thus saith the Lord of Hostes, It shall yet come to passe*] יוֹמָא עַד Yet, or, yet further, as the French (*Il adviendra en outre*) as an Accessse to the Iewes happy restoring [*that there shall come People, and the Inhabitants of many Cities*] of the Gentiles, who shall come, i. e. be converted, and joyne themselves to the Church.

2 Particularly, by three speciall Circumstances :

1. The Zeale and Charity of these Convers, who would not come alone, but draw others along in company with them, to the worship of God. Which is lively expressed in a *Mimesis*, or imitation of the invitations and encouragements they should use one to another, [*And the Inhabitants of one Citie shall goe to another, saying, Let us goe (and that) speedily to pray before the Lord, and to seeke the Lord of Hostes*] i. e. To worship and serve the Lord, comprised under one kind of Prayer; and to bee informed of the right way and meanes to worship God, meant by seeking of him. Now these that were so earnest to have others go, were not backward themselves, and willing to tarry behinde, but [*I will goe also*] Every one was as forward for himselfe as zealous for another. A singular patterne of zealous Charitie, that neyther leaves others behinde, nor turnes others before it. *Verse 21.*

2. The large Extent of this Conversion, [*Yea many People, and stronge Nations*] Not a few, and such as were poore and despicable, but even the richest, most potent and populous Nations, should take no scorne to cleave unto the Church of the Iewes. Which also sets forth the glory of this Conquest of the Nations unto the Faith, that it was not done by compact and fraudulent convention, they were many of divers Languages, and farre asunder; nor yet by force and violence, because they were mighty and stronge, able to have made resistance [*Shall come to seeke the Lord of hostes in Ierusalem*] Typically, because at this time Gods Worship beeing only

Heb. Eundo  
camus.

# CAP. 8. the Propheſie of ZECHARIE. 123

only there, all Converts were to reſort thither [*And ſo pray before the Lord*] as before *Verſe 21. Verſe 22.*

3. The Manner of their Converſion : which is ſo deſcribed, as the Jew, who thought himſelfe the peculiar People, and choyce Favourite of God, ſhould not thinke himſelfe diſparaged, and his glory eclypſed by the Acceſſe of the Gentiles into the Communion of the Church, but rather honoured thereby. Becauſe he ſhould be made the moſt honourable inſtrument of the others ſalvation. [*Thus ſaith the Lord of Hoſts, In thoſe dayes*] of the publication of the Goſpel [*it ſhall come to paſſe that ſeven men*] \* Many [*ſhall take hold out of all*

\* Gen. 31. 41

Lev. 26. 26.

Iob. 19. 3.

*Languages of the Nations*] to whom the Goſpel was preached [*even ſhall take hold of the ſkirt*] אלכנא *Ala*, or *Fimbria* : a ſimile from little Children, that catching hold on their Mothers garments, hang upon them, and runne after them [*of him that is a Jew*] even literally, and in the fleſh. For it is manifeſt, that the Goſpel was preached, as firſt to the Jewes, ſo next by the Jewes to the Gentiles. Now it is alſo apparant, how the Gentiles flocked unto the Apoſtles, and other Jewes that brought them the glad tidings of Peace ; how they honoured, and dearly eſteemed of them, &c. Pauls entertainment may be an Example of all the reſt. [*Saying, We will goe with you*] in the worſhip and ſervice of the true God. The Reason of all this Love and Honour given to the Jew, and of the Gentile's joyning himſelfe to him, is, [*For we have heard*] viz. by your preaching, [*that God is with you*] only rightly knowne and worſhipped among you Jewes, or in the Church ; but not among us who are ignorant idolatrous Gentiles. *Verſe 23.*

R 2

CHAP.

## CHAP. IX.



**H**is burden of the word of the Lord in the Land of Hadrach: and Damascus shall bee his rest: when the eyes of man, even of all the Tribes of Israel, shall be toward the Lord.

2 And Hamath also shall border thereby: Tyrus also and Zidon, though they bee very wise.

3 For Tyrus did build her selfe a strong Hold, and heaped up silver as the dust, and gold as the myre of the streets.

4 Behold, the Lord will spoyle her, and he will smite her power in the Sea, and she shall be deuenred with fire.

5 Ashkelon shall see it, and feare, and Azzab also shall bee very sorrowfull, and Ekron: for her Countenance shall bee ashamed, and the King shall perish from Azzab, and Ashkelon shall not be inhabited.

6 And the stranger shall dwell in Ashdod, and I will cut off the Pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominations from betwene his teeth: but hee that remaineth, even he shall be for our God, and hee shall bee as a Prince in Iudab, but Ekron shall be as a Iebusite.

8 And I will campe about mine house against the Armie, against him that passeth by, and against him that returneth, and no oppressour shall come upon them any more: for now have I seene with mine eyes.

9 Rejoyce greatly, O Daughter Zion: shout for joy, O Daughter Ierusalem: behold, the King cometh unto thee, hee is just and saved himselfe, poore and rising upon an Ass, and upon a Colt the Foale of an Ass.

10 And I will cut off the Chariots from Ephraim, and the horse from Ierusalem: the Bow of the battell shall bee broken, and hee shall speake peace unto the Heathen, and his Dominion shall bee from Sea unto Sea, and from the River to the end of the Land.

11 Thou also shalt be saved through the blond of thy Covenant.

CAP. 9. the Propheſie of ZACHARIE. 125

*nant. I have looſed thy Priſoners out of the Pit wherein is no water.*

12 *Turne you to the ſtrong hold, ſee Priſoners of hope: even to day doe I declare, that I will render the double unto thee.*

13 *For, Iudah have I bent as a Bow for mee: Ephraims hand have I filled, and I have rayſed up thy ſonnes O Zion, againſt thy ſonnes, O Grecia, and have made thee as a Gyants Sword.*

14 *And the Lord ſhall be ſcene over them, and his Arrow ſhall goe forth as the Lightning: and the Lord God ſhall blow the Trumpet, and ſhall come forth with the whirle-windes of the South.*

15 *The Lord of Hoſts ſhall defend them, and they ſhall devoure them, and ſubdue them with ſling-ſtones, and they ſhall drinke, and make a noyſe as thorow wine, and they ſhall be filled like bowles, and as the hornes of the Altar.*

16 *And the Lord their God ſhall deliver them in that day as the ſlocke of his People: for they ſhall be as the ſtones of the Crowne liſed up upon his Land.*

17 *For how great is his goodneſſe! and how great is his beautie! come ſhall make the yongue men cheerfull, and new wine the maidens.*

**V**Ve are come to the third Sermon, or Propheſie of Zacharie, contained in the 9, 10. and 11. Chapters, and is divided into theſe parts:

[1.] A Propheſie againſt the Enemies of the Iewes, with a Promiſe of the Churches defence, unto the 9. verſe of this Chapter. The Nations and Cities againſt which Deſtruction is threatned, are

[1] The Land of Hadrach [*The Burden of the Word of the Lord*] or, The burdensome Word, i.e. A Prophecie of ſome burdenous and heavie judgement to fall upon any. The French, [*la charge de la parole*] not ſo fitly. [*in the Land*] rather, Vpon, or Againſt הַדְרַח [*of Hadrach*] Not the name of a man, but of a place of ſome note in Syria, not far from Hamath and Damascus,

sa appeares by the Text. It is not mentioned in Scripture, except in this place; yet by all, except Iunius and Ierome, tis agreed, that it was some particular City or Region. R. David in this place thus Reports out of the olde Doctours, **מצאנו בדברי ר"ל חדרך רבי בניה אומר זה משיח שהוא חד לאומות ורך לישראל** אמר לו רבי יוסי בן דורמסקיה עד מתי אחא מעוות עלינו את הכתובים מעיד אני עלי שמים וארץ שאני מדמסק ויש שם : מקום ששמו חדרך . i. e. We have found among the sayings of our Rabbines of blessed memorie, thus: Rabbi Benajah saith, This Hadrach is the Messias, because he is חד sharpe to the Nations, but רך gentle to the Israelites: to whom Rabbi Iosae, the Sonne of Dormiskith, said, How long dost thou pervert the Scriptures? I testifie before Heaven and Earth, that I come from Damascus, and there is such a place, the name whereof is Hadrach. That conceit of Rabbi Benajah St. Ierome followes. Iunius reades it, [*In terram circumstantem se*] according to the Syriake; but his Translation therein is rejected by Piscator: nor doth it follow, because a place is not found in other Stories; therefore there was none such. The Paraphrast renders it **בארעא דרומא** in the Land of the South, *Sed queror.* 2 Damascus [*And Damascus*] the chiefe Citie of Syria, *Esay 7. 8.* whence the Israelites had beene often plagued by the incursions and invasions of the Syrians, [*shall bee the rest thereof*] **מנוחתו** the Article referred not to יהוה but to דבר or משה Damascus also shall bee the rest of that burthenous Prophecie, . i. e. That heavie punishment shall rest upon Damascus: Noting not a fleeting and light touch, but an abiding continuance of the judgement upon it, as in its place of rest. See the like phrase of speech, *Psal. 125. 3.* *Esay 9. 8.* Before the Prophet proceedes to other Nations, hee sets downe a reason of Gods thus proceeding to punishment. [*When the eyes of man, as of all the Tribes of Israel, shall be toward*



CAP. 9. the Propheſie of ZECHARIE. 127

[toward the Lord] The Clause is ſomewhat of a double-  
full conſtruction : Some take this עין אדם paſſively,  
for Gods eye of Providence upon man : and then כי  
muſt be rendred [for] not [when] And ſo, with Iunius,  
the French readeth it, thus [For the Lord hath an eye upon  
man, and upon all the Tribes of Iſrael] i. e. Hee will pun-  
iſh others as well as his owne People : He that hath ſo  
ſeverely obſerved and chaſtiſed the Tribes of Iſrael,  
doth take as ſtrict notice of the offences of other Na-  
tions, the Enemies of his People, to puniſh them as  
ſharply. And this ſenſe is plaine, agreeable to the  
words, and context, ſhewing a Reaſon why theſe Na-  
tions ſhould not eſcape, from Gods revengefull eye  
which hee had over them, as well as over his owne  
People. The \* Targum alſo to the ſame ſenſe. Our laſt  
Translators take the words actively, for mans turning  
of his eyes & heart towards the Lord, and ſo render (כי  
when) to ſignifie the Time when God will execute his  
judgments on theſe Nations, viz. when the eyes of man,  
as, i. e. of all the Tribes of Iſrael, ſhall be toward the Lord:  
ויהיה looking unto him for ayde and helpe againſt all  
their Enemies ; and converting, as their eyes, ſo their  
hearts, to him by true Repentance. Thus Kimhi, The  
eyes of man in theſe times ſhall bee לא לאילנים  
וה' יראה לעצבות ולא i. e. to the Lord, not to their Idols  
and Images. Or thus, When the eyes of man, i. e. of  
the Gentiles, ſhall be towards the Lord, as the eyes of  
the Tribes of Iſrael. But the times of the Gentiles  
Conversion and Deſtruction of theſe places here named,  
agree not. Beſides, in theſe Interpretations, the turning  
of כי (when) and ו (as) is not ſo naturall : Wherefore  
I rather chooſe the firſt ſenſe.

3 Hamath, which ſhould beare a part in this puniſh-  
ment. [And Hamath] חמת Whether a Citie or a  
Region ? The Scripture ſpeakes of both. A Citie of this  
name there was in Nepthali, mentioned *Iſa.* 19. 35.  
yet written with ſome difference חמת Hammath, not

Hamath,

[Pource que l'  
Eternel a l'  
œil ſur les  
hommes &  
ſurtout les  
tribus d'Iſrael]

\* ארי קדם  
י גלן  
עובדי בני  
אנשא  
אחרעי  
בכר  
שבטי  
דישראל :

\* For it is most likely the Sues went not so farre as the Countrey of Hamath which lay beyond Libanus.

\* Ortel. Thesa. Geog. verbo Emath.

Hist. lib. 1. cap. 5.  
S. 12. ¶ 7.  
Ptolom. Asia  
Tab. 4.

\* Ezek. 48. 1.

\* Num. 34. 11.

Hamath : but *Numb. 13. 21.* the same \*place is called and written as here *חמא*. It was a Citie of note, and lying hard upon the border of the Tribe of Asher, was not farre from Sydon and Tyrus ; founded by Hamath, one of the Sonnes of Canaan, *Gen. 20.* St. Ierome, who maketh \*two Hamaths ; the Great, called Antiochia, upon Orontes, and the Lesse, called by Antiochus Epiphania, situated betweene Apamia and Emefa, understandeth by Hamath in this place, Epiphania. (*Hamath Civitas est, saith he, Syria cales, que ab Antiocho Epiphania dicta est*) And this Emath or Hamath hee placeth in the Tribe of Naphtali : But hee is therefore justly taxed by the learned Knight, Sir *Walser Raleigh*, \* who makes it apparant, that Epiphania can no waies belong to Naphtali, the Provinces of Loadicene and Libanica lying betweene it, and any part of the Holy Land. Besides, hee is deceived in making Epiphania to bee a Citie of Cœlosyria : which beeing a Province, lying in the hollow Vallies betweene Libanus and Antilibanus, hath Libanus for its furthest North bound. Now Epiphania lyes yet a great way further to the North, as it is apparant by Ptolomie.

The Countrey of Hamath is that Region which lyeth to the North East of Libanus, and boundeth \* North upon Damascus. The Region wherein Riblah stood, where Pharaoh Necho slew Ichoahaz, and Nebuchadnezzar the Iewish Captives, *2 Kings 23. 33. & 25. 6. 20. 21.* Which Ribla, saith Iunius out of the Ierosolymitan Paraphrast, \* was Apamia. It was this Countrey whereof Tohu was King, who sent David Presents after his Victory over Hadadezer, King of Zobah, who was his neighbour, and had warre with him, *2 Sam. 8. 9.* Which Zobah is that that is called Aram Zobah, *Psal. 60. 1.* And is, according to Iunius Translation, placed in Chamath, *1 Chro. 18. 13.* [*Regem Tzoba in Chamatha*] But by our Translators tis well rendred, not (in) but (unto Hamath) *חמא* viz. David pursued him so far. For

For theſe two Kings Tohu and Hadadezer, bordered upon one another, but did not lye one within another. It was this Countrey that was the Northermoſt Border of the Land of Canaan, as is plaine by Iſhua, *Cap.* 13. *verſe* 5. where Hamath lyeth Eaſt-ward from Lebanon, and Baal-gad under Mount Hermon. But Hamath in Naphtali lyeth South-weiſt from both. And of this Hamath Moſes ſpeaketh, *Numb.* 34. 8. for by comparing this place with *Iſhua* 13. 5. and *Ezek.* 47. 15, 16. and 48. 1. it is apparant, the North borders of the Land of Canaan ſtretched a great way farther than \* Hamath in Naphtali. And it may be, that this Land of Hamath is meant, 1 *Kings* 8. 65. where Salomon made a Feaſt for Iſrael, from the entering in of Hamath to the River of Egypt, *viz.* Sihor; this the moſt Southerly, that the moſt Northerly bounds of Canaan, both at that time in Salomons poſſeſſion, 1 *Kings* 4. 21.

See alſo *Exod.*  
23. 31.  
*Deut.* 11. 24.  
& *Amos* 6. 2.  
14.

Now whether of the two bee here meant, tis ſome-what uncertaine: But I take it, that the Land of Hamath is here ſpoken of, rather than the Citie before mentioned (unleſſe there were ſome other great City in Hamath, of the ſame name with the Countrey) becauſe that had bene the place wherein the Iewes Enemies had executed part of their crueltie againſt them; and becauſe it borders upon the Province of Damascus: And ſo that beeing after this, was next to the burning, according to the next words, [ſhall border thereby] חגבל-בזה referre the Article to דמסק, and the ſenſe is plaine, Hamath lyes nigh unto Damascus in place, and it ſhall fare the worſe for its neighbour-hood; the puniſhment that lights on Damascus, ſhall fall alſo on it. Yet concerning that Citie in Naphtali, it may be that the Naphtalites never gate it into their Poſſeſſion, no more than the Aſherites, their neere Neighbours, could winne many ſtrong Cities, that were in their Tribe, from the Phœnicians, eſpecially Tyrus and Zidon: and as theſe, ſo Hamath not farre from cyther, might ſtill continue

in the Phœnicians possession, who were no kind friends to the Iewes; and therefore should now smart for it. Then *quare ult.*

\* Ezek 16. 2.  
28. 24.

\* Some reade,  
[Because they  
are wise] i.e.  
Cunning and  
crafty Mer-  
chants, to cou-  
sen others.  
Which  
brought a  
plague upon  
them,

4 [Tyrus and Sidon] two famous Sea Townes of Phœnicia, given to the Tribe of Asher; but still possessed by the Naturals. These used much \* proud, insolent and cruell dealing towards the Iewes, in the time of the Desolation of their State: Wherefore God threatens Revenge, which they should not escape: no, [*\* though it be very wise*] viz. Tyrus the chiefe City, or rather [*though each of them be very wise*] כִּי חִכְמָה מִנָּהר, the singular Number distributively; as the French [*chacune d'elles*] by a common Hebraisme. The effect of the words, is a kinde of ironickall derision of these Phœnicians Wisedome and Policie, for the upholding of their State against Invaders; which yet should not helpe them a whit. See the like Mocke, Ezek. 28. 3, 4, 5, 6. where wee may see how arrogant they were, especially Tyrus. Wherefore the Prophet proceedes on in a further Declaration of the judgement of Tyrus, shewing

1. Her Confidence, which (besides her Wit and Policie before named) stood upon two things:

1 Fortification and Munition [*And Tyrus did \* build her selfe a strong Hold*] Fortified the Citie and other places about with Military Defence. And how strong Tyrus was, even by its naturall situation, tis well knowne.

2 Money, the other finew of Warre. Their great plenty of Gold and Silver is described Hyperbolically, by such things as are most numbersome, and easiest, and cheapest got together [*and heaped up Silver as the dust, and fine Gold (וַרְדִּי) as the mire of the streets*] Which Abundance of Treasure, it was not hard for the Tyrians to gather together, considering the

וחיבן צור  
מצור

*Peromajia  
elegans.*

the long and great Trade which all Nations of the World uſed there, as is largely deſcribed, Ezek. 27. *Verſe 3.*

2. Her Ruine: neyther Wit, nor Wealth, nor Strength ſhould ſave her. [*Behold, the Lord*] by his Inſtruments [*will caſt her out*] viz. of her inheritance and great wealth יורשנה *Expellet eam hereditate, or Pauperem reddet.* Which Tranſlation (me thinkes) fits well to this place [*will make her Poore*] in oppoſition to her great riches wherein ſhe truſted. So the French [*l'appauvra*] And Rabbi Schelomo לטין מוריש ומעשיר, in that ſignification which the Word hath, 1 Sam.

2.7. [*And hee will ſmite her power in the Sea*] i. e. Though ſhee be ſeated in an Iland, very difficult to be beſieged and approached unto: yet ſhall ſhee not be impregnable; meanes ſhall be found to beſiege and take her, notwithstanding all the ſtrength of reſiſtance that can be made. as after it fell out. And this is ſpoken in oppoſition to her ſtrength, which ſhould be vanquiſhed by taking of the City. But this is noted, She ſhall be burnt too, [*and ſhee ſhall be devoured with Fire*] eaten up, i. e. conſumed: a Metaphor from ravenous Beaſts. This burning of the Citie is added Emphatically; Tyrus was ſeated in the middeſt of the Waters, yet ſhee ſhall be devoured with Fire. Nothing ſhall quench where God kindles the flame. *Verſe 4.*

5 The Philiftines, who dwelt along the Sea Coaſt Southward of Sidon and Tyrus, from whence this ſtorme was next to come upon them; who alſo had evermore beene the Jewes bitter Adverſaries. The Philiftines puniſhment is expreſſed,

1. In the particulars, what ſhould befall each principall Citie of that Coaſt,

1. Before the judgement did actually light upon them, and that was a great aſtoniſhment



and trouble in the State, when they saw danger towards them, and no helpe for them; expressed in the troublous affections of

1. Feare [*Askelon shall see it*] viz. the Destruction of Damascus, Hadrach, Hamath, and the Phœnicians [*and feare*] the like to fall upon her.

2. Sorrow [*Gaza also shall see it and be very sorrowfull*] like a Woman in Childe-birth, (חחיל) for the inevitable Ruine that is coming upon her.

3. Shame, being left destitute of such succour as they hoped for [*And Ekron for her expectation*] <sup>ב</sup> מנחם *scilicet*, of ayde and assistance from the Tyrians and Sidonians, their Friends and Neighbour, [*shall bee ashamed*] beeing deceived of such helpe as shee looked for from her potent, but then impoverished Friends, who could not save themselves, much lesse helpe others. Iunius and the French reade it thus [*\* For her expectation shall make her ashamed*] with some difference in the words, none in the sense. These Affections, ascribed to the severall Cities, are yet to bee understood of all in common, as also in the next Clauses.

2. When it was actually executed on them. And then a triple Punishment should fall on the Philistims,

1. Dissolution of their State and Government [*And the King shall perish from Gaza*] i.e. the Governors and Government, the State and Libertie of their Common-wealth, shall be overthrown.

2. Dispeopling of their Cities and Country of the naturall Inhabitants, [*And Askelon shall not bee inhabited*]. The Inhabitants beeing wasted

<sup>a</sup> Esay 20. 5, 6

<sup>b</sup> with segol under מ, usually ris

מנחם  
it may be here it comes by an unusual Crasis.

מנחם  
pro ממנחם

\* And the  
Targum also  
ארי בחיתת

מנחם  
דוחצניה

i.e. Quia pudenda est obdormum fiducia sue.

waſted by Warre, or carried Captive. *Verſe 5.*

3. Bringing in of Forreiners, to dwell and rule in place of the Naturals [*And a Baſtard*] ממוֹר

*Spiritus*, A Baſtard borne of a Whoore, *Dent.* 23.2.

thence, by a ſimilitude, applied to \* Strangers and Forreiners, *Alieniſſima*, ἀλλοτρίους, who, beeing not

home-bred and naturally deſcended, doe, like Baſtards in a Familie, intrude upon the Right, and

Inheritance of the true and naturall Inhabitants of a Countrey. And Forreiners, that thus poſſeſſe ano-

thers Countrey, are no leſſe infamous and odious to the Naturals, than Baſtards are to lawfull Chil-

dren. [*ſhall dwell in Aſhdod*] otherwiſe called Azotus, *Acts* 8.40.

2. In the Generalitie, [*And I will cut off the Pride of the Philiftims*] their Wealth, Strength, and all other things that made them ſwell with Pride and Inſolencie againſt their poore Neighbours the Iewes. Now, touching the fulfilling of all theſe forementioned threatnings, the doubt is, of what times the Prophet here ſpeaketh.

Two opinions there are: 1. That this is to be under-

ſtood of the Expedition of \* Alexander the Great, who over-ranne all theſe places here mentioned, beſieged and tooke the Cities, placed and diſplaced Colo-

nies; as it is moſt apparant in the Hiſtorians that have wrote his Actions. 2. That the Prophet here meaneth

the Victories and Conqueſts which the Iewes ſhould make of theſe Nations, who, whiſt the Perſian State was embroiled by Alexander, and that the Syrian and

Egyptian Kings, the Succeſſors of Alexander, contended one with another; gate ſomething in the ſcuffling:

and, as they grew ſtronger, wanne many Cities from the Philiftims, Phœnicians, Syrians, Samaritans, and

others. The Prophets, Zephaniah, *Chapt.* 2.4. & ſeqn. and Obadiah, *Verſe* 20. ſeeme to ſpeake very plaine of

the Poſſeſſion of the Countrey of the Philiftims, and Sea-coaſts of Phœnicia, by the Iewes that ſhould re-

turne

\* So the Heb. Expositors

עם נכרי

i. e. ממוֹר

And,

זר ונכרי

i. e. ממוֹר

\* And ſo ſome underſtood that of the Baſtard in Aſhdod properly, Alexander being a Baſtard, by his Mother Olympia's confeſſion. *Iuſtin. Lib.* 11.

Zach. 2.9.

turne from Captivitie. In Stories it appears they did, 1. *Mac.* 5. 2. *Mac.* 12. *Ioseph.* 1. 4. *Antiq.* 1. 11. *Agesipp.* 1. 1. 18. And thus Sanctius understands this place, with the Hebrew Commentators, Kimchi, R. Isaach, and Aben Ezra, on the place; and the Chaldee Paraphrast, who renders it thus, *ויהדבק בית ישראל באשדוד* *i. e.* and the house of Israel shall dwell in Ashdod, who shall bee there as strangers. I suppose, wee shall take the surest way, to understand this Prophecie of all the time after Zacharie till Christ: wherein, partly by Alexander and his Successours, and \* others; partly by the Iewes, all these Places were thoroughly plagued with Warre and Calamities. And so Junius takes it.

\* For Sidon was taken by Antiochus Ochus in the tenth yeare of Philip of Macedon, a great while after this time. *Diod. Sicul.*

Thus wee have Gods judgement against the Enemies of the Church: next we shall see, how God in judgement remembers to shew Mercie, in a double respect:

1. To his Enemies, of whom a Remnant shall bee saved, according to Grace. Instance is given in the Philistines; but understand it of all. [*And I will take away the blood out of his mouth, and his abominations from betweene his teeth*] *i. e.* His Murders, Crueltie, and Rapines; meant by Blood: and his Idolatries; meant by Abominations. *שקציו* for Idols are often so termed, as 2 *King* 23. 13. *Ezek.* 20. 7. Ribera understands that of Blood, to be the bloody sacrifices offered to their Idols. Now these things should be taken away, *i. e.* pardoned, and also reformed by the Preaching of the Gospell, which should plucke away these Abuses out of the Mouth and Teeth of the Philistines: Metaphorically, to shew the Nature of Sinne, which is like Meate and Drinke to Sinners, who are as unwilling to part with their Wickednesse and Idolatry, as to have their Meate pluckt out of their Mouthes, which they hold fast betweene their Teeth. And this (I take it) is the meaning of that (out of his Mouth) and (from betweene his Teeth) if wee follow this Interpretation of the Place, touching

CAP. 9. the Propheſie of ZECHARIE. 127

touching the Conversion of the Remnant of the Philiftines, whereto Iunius, Piſcator, Ribera, and \*Aben Ezra, incline. [*And hee alſo ſhall remaine, or, be left, or, be reſerved (as the French, ſera reſerve) unto our God*] ל" ונשאר גם-הווא i. e. Even of the Philiftines, and Enemies of the Church, ſome ſhould be left, upon whom God would ſhew his Favour in their Conversion and Salvation. [*And ſhall be as a Governour in Iudab*] i. e. accounted as one of the People of God; and that, not of the meanest Ranke, but as a Captaine, or chiefe Man in the Church [*And Ekron*] Synecdochically, The Philiftims ſhall be [*as a Iebuſite*] who were not utterly expelled out of Ieruſalem, but dwelt among the Iewes, and among them many were converted; as principally Araunah the Iebuſite, 2 Sam. 14. 16. unto whom, Iunius thinkes, Alluſion is here made. Thus the converted Philiftimes ſhould bee, not as Strangers, but as Citizens of chiefe note in the Church of God.

Yet, me thinkes, all things being conſidered, another Interpretation of this *Verſe* may ſeeme as probable: viz. To underſtand it of Gods Mercie to the Iewes, in giving them deliverance from their bloody Adverſaries; and not onely ſo, but Rule and Authoritie over them.

[*I will take away his blood out of his Mouth, and his abominations from betweene his Teeth*] I will deliver the Iewes, who were an abomination to the Philiftims, alwaies hated and abhorred by them; and of whom being now weake and poore, the potent Philiftims thought to make a \*bloody Prey, and (like ſavage Beasts) to teare them to pieces: God would now reſcue his People from their Teeth and lawes, when in their imagination they had even ſwallowed them up.

[*But he*] or, [*And hee*] there is no neceſſity to tranſlate 1. But, in this place, implying ſome kinde of oppoſition betweene this and the former Clauſe, where there is none, but an addition of another benefit of Prerogative, to the former of Deliverance, [*And hee ſhall*

*remaineth*]

\* דמיו  
שהיה  
אוכל דם  
הרוגיו  
ישוב  
לעבודת  
השם  
ושקוציו  
הטומאת  
שתיה עם  
פלישתים  
אוכל או  
רמו  
לעבירה  
זר :

\* For, ſaith  
Ab. Ezra, and  
Sanctius  
agrees with  
him, theſe Phi-  
liſtims did ac-  
cording to the  
ſavage cuſtom  
of thoſe times,  
eate of the  
fleſh and druck  
of the blood of  
their ſlaine  
Enemies. See  
Sanct. on the  
15. of the *Aſſis.*

[remaineth] וְנִשְׁאָר making a distinction and pause at that Word. That is left, not of the Philistims, but of the Jewes, after their miserie and vexation which the Babylonians, and these Philistims, with other Nations, have brought upon them, [Even bee] וְנִשְׁאָר even that poore ignoble and contemptible Remnant of the Jewes [shall be for, or, unto our God] לְאֱלֹהֵינוּ i. e. in his Care, Protection, Favour, and high account, [and bee shall bee as a Governour in Iudah] not onely of highest Ranke and chiefest Esteeme with God, as Princes and Captaines are in a Common-wealth, but also (which, I take it, is especially meane) shall bee free, and have Command and Rule over others, like the ancient Governours of Iudah, the Kingly Tribe; albeit the Jew had beene now a long time a servant himselfe. [And Ekron as a Iebusite] i. e. a slave and tributary לְמַס עֹבֵד and one appointed to Destruction, as the Iebusites and the rest of the Canaanites were. And this Interpretation runnes smother, and more agreeable both to the first Clause, the Phrase whereof implyes manifestly a Deliverie of a Prey, out of the Power of the wilde Beast, i. e. Potent Enemies, rather than eyther Pardon, or Punishment of sinne; and also to that Opposition, which is apparant in the second Clause, betweene him that Remaineth, who should bee as a Ruler &c. And Ekron also shall be as a Iebusite. Both bee not meant of the same. and (And) here might well have been rendred (But Ekron as a &c.) *Ergo quare.*

2. To the Church, which should be preserved in safety among so many invasions as were made upon the Territories round about them: Gods Protection of his People is set forth

1. By the Manner of it; Twas Armies and Hostilitie that his People might feare: God would finde meanes of Deliverance proportionable to the danger, [I will encampe] opposing my \* power, as an encamped Army, against the Enemy, [about my house] the Temple

שְׂכִינִי  
יִקְרֵי  
praesentiam glo-  
rie mee, saith  
the Paraphrast



Temple, i. e. the Church, for which ſake the State is preſerved, [*Becauſe of the Armie*] ſcil. of the Enemies. For thoſe that ſacked the Countrey about Iudæa, when they invaded them, bare as little good will to the Iewes; as appeares by Alexander, whole purpoſe of beſieging Ieruſalem was ſtrangely altered, beyond his intent. [*Becauſe of him that paſſeth by, and him that returneth*] namely, the Enemy ranging up and downe the Coaſts, to and fro with his Armies. Whether here be intimated ſomething of Alexanders voyage, who paſſed by Iudæa into Egypt, and to Ammons Oracle with his Armie, and thence returned to Perſia by the ſame way, not hurting the Iewes; or ſomething about the many Expeditions of the Seleucidæ and Lagidæ, to and fro from Egypt to Syria, and backe againe, among which hurly burly the Iewes State ſtood faſt, though ſometimes a little ſhaken; I dare not ſay: it may bee both thoſe and all other the like dangers are here generally comprized.

2. By the Effect of it, Safety from the Power of the Oppreſſor [*And no Oppreſſor ſhall paſſe through them any more*] How this Claufe ſhould be conſtrued, is doubtfull. וְאֵין here rendred Oppreſſour, is properly an Exactor of Tribute, Debt, or Labour: and ſo the Seventy turne it ſometime φορολογος, ſometime ἐργασιαρχης, as Exod. 3. of the Iewes Taſke-maſters in Egypt. Now becauſe thoſe three things are many times impoſed and demanded againſt right and equitie, therefore the Word very uſually ſignifies an Oppreſſour. Further, in regard the power of impoſing Tribute belongs to the Prince, it is ſometime uſed in that ſignification for a Ruler or Governour; and by the Paraphraſt ſo rendred here, דּוֹמִינּוּס Dominus, Princeps; and in divers other places. Shall we then take it in this ſenſe, That the Iewes, now freed from Captivitie, ſhould bee no more under the government of forraine Princes, oppreſſing them with Tributes and Exactions? If wee conſider the Story of times ſucceeding the Captivitie, it is apparant, that

the Iewes, though freed from Captivitie, yet were not freed from their Subjection to the Monarchs of Persia, as long as they stood. They payd Toll and Tribute, as their Subjects; though yet herein was some part of Libertie, that as they used their owne Lawes, so they were governed by men of their owne Nation, as Zerubabel, Ezra, Nehemiah, and the High Priests after them, not by Persian Satrapaes, sent thither for that purpose. Vpon the dissolution of that Monarchie, the Iewes ran the same Fortune that other smaller Provinces did, being shared among the Successors of Alexander. And though at that time they (no doubt) might well have afforded to attempt a revolt, and free themselves, as haply some other Provinces did at the overthrow of the Persian State, and destruction of the Gracian Empire after Alexanders death: yet beeing a weake and small Territorie, impoverished and broken by their Captivity, and also lying in the mid-way betweene two potent Kingdomes of Egypt and Syria, they were driven to put themselves into the Protection of one of them. And yet they were safe on neither side, by reason of the hot Warres betweene those Northerne and Southerne Kings; and so if they held with one side, they were judged Enemies on the other. Whence it came to passe, that they were put to continuall vexation, their Countrey much harried, the Citie often seized on by force or feare, the Temple sometime polluted, many Massacres committed upon the Inhabitants, Idolatry sometimes established by force, Tribute imposed upon the Countrey, with other Miseries, during most part of the time that these Syrian and Egyptian Kings reigned and contended. And after that both were broken in pieces by the Romanes, themselves set foot in Iudea, and made it a tributary Province, till its utter desolation; which also they governed by Presidents that were Romanes borne. And then was the supreme Governement of the State administered by the Romanes Deputies

Deputies, not by the Naturals of the Countrey, who, till that time, were chiefe Rulers of the Jewiſh Affaires, though with ſome reference and ſubordination to one forraine Prince or other, for the moſt part. For ſometimes alſo they defended themſelves as a free State, fought againſt their Enemies, over-came them, and alſo much enlarged their State and Territories. Wherefore I take it, that ſuch a kinde of Oppreſſour is here underſtood, as the Jewes had formerly felt; namely, who ſhould utterly ruinate the Countrey, and carry away the People captive, as the Aſſyrians had done. And ſuch a one ſhould paſſe thorough them [*no more*] i.e. not a long time, or, with condition, ſo long as they were obedient to God: for ſo that Phraſe is often to be taken in Scripture.

Now this is true, that though the Jewes State had many fore plunges, yet it held up its head, was honourable, and flouriſhed, even among ſo many Afflictions; and for the ſpace of almoſt five hundred yeares, till a few yeares before the coming of Chriſt, had Lawes and Governours of its owne, and was, in a manner, a free State, though in dependance upon others. And therefore when the Romanes had ſwallowed Syria and Egypt, yet they yeilded not, but upon conqueſt: And after Chriſts time thought themſelves ſtrong enough to rebell, which wrought their finall Ruine. If this be not the meaning, I know not what to ſay of it; it were a labour worthe the undertaking, to compile a ſhort Hiſtory of the times from the Captivitie to Chriſt, comparing the paſſages of Story with the Prophecies: It would give much light, eſpecially to the three laſt of the ſmaller Prophets. Story is yet very defective in this particular.

3. By the Cauſe of it; Gods favourable reſpect unto his People and Church [*For now I have ſeene \* with mine eyes*] ſcilicet, their Captivitie and grievous Afflictions paſt, and now my favour ſhall be ſhewed unto them for the

\* Taken good notice of it.

the time to come. See the like Phrase *Exodus* 2. 25. And the Paraphrast to the same sense, *אמר כען גליח* : *גבורתי לאוסבני לחיון* i. e. For I have now revealed my power to doe them good. That conceit of Aben Ezra, that these are the Prophets words, saying, that he had now seene all this in a manifest Vision, is not worth the mentioning or confuting.

[2.] A Prophecie of the Comming of Christ, of his Kingdome, and the manifold benefits which the Iewes had, and should enjoy by that expected Messias. And it is firstly annexed to the former Prophecie, to shew them by what meanes, and from whom, all comfort was to bee expected. This Prophecie, full of much difficultie, reacheth to the end of the tenth Chapter from the ninth Verse of this, containing a large Description of the Times of the Messias, of the Nature and Benefits of his Kingdome and Government. The Parts of the Prophecie are,

i. A Promise of the speedy comming of the Messias, whose approach should bee in that qualitie under which they expected him, viz. as a King. The Prophet sets it downe Emphatically [*Behold, thy King*] i. e. the Messias, who shall be a King, though of another kinde, than the Iewes imagined [*commeth unto thee*] very shortly : hee is even as it were upon the way, and will bee here speedily, appearing in the flesh. And hee amplifies this by the Effect, which the Hope and Promise of Christs comming, should worke in the hearts of his People, viz. Singular joy and rejoycing, notwithstanding the present Miseries which now lay heave upon the Church [*Rejoyce*] and that [*greatly*] [*O Daughter of Zion*] the Church, [*\*shout*] make an open Declaration of the joy thou conceivest [*O Daughter Ierusalem*] eyther *Synonymicall*, to the former, the Church, or haply, the State : for both have singular Benefit by Christs Kingdome. and generally *CHRIST* is all our joy.

2. A three-fold Description,

i. Of

\* *Ezed.* 31.  
27, 18.

1. Of the Perſon of the Meſſias, what a manner of King hee ſhould be whom they expected : Hee is deſcribed by three moſt excellent Properties of a good King ;

1. Juſtice, [*He is juſt*] moſt ſtrict and equall in his Governement, not favouring his People in their offences. See *Eſay* 11. 3. 4. 5. & 9. 7. *Exod.* 23. 21.

2. Protection and Safeguard of his Subjects [*And having ſalvation*] נוֹשֶׁעַ not taken paſſively in Niphal, for *Servatus*, but actively for the ſame that מוֹשִׁיעַ *Servator*, a Saviour : So rendred by the Paraphraſt וּפְרוֹק & *Liberator, Saluator*. See *Mat.*

1. 21. Some turne it, [*and ſaved himſelfe*] And ſo the French [*Et qui ſe garentu de pau ſoy meſme*] which is true, that his owne Power ſaved himſelfe from being overcome by death, &c. but yet this rendering is too narrow for the ſenſe. That conceit of Aben Ezra, [*He is juſt, and by his juſtice, יוֹדִה נוֹשֶׁעַ מִחֶרֶב גּוֹג וּמָגוֹג hee ſhall bee ſaved from the Sword of Gog and Magog*] is a Jewiſh dreame of Chriſts temporall Kingdome.

3. Humilitie, [*lowly*] עָנִי *afflictus, humiliatus, pauper*, *Mat.* 21. 5. and the Seventie עָנֹוֹ *Humilis, Mansuetus*, Mecke. The firſt Interpretation of the word reſpects the Povertie and Meaneſſe of Chriſts outward ſtate : and ſo the Paraphraſt takes it [עָנֹוֹת *Afflictus*] Junius and our old Tranſlators, [*Poore*] And the French [*Abjeſt*] : The ſecond Interpretation reſpects the inward Lowlineſſe of Chriſts heart ; as farre from Pride, as his State was from all Pompe : And ſo our new Tranſlators take it, according to *Matthew*. Let us take it in both ſenſes : for both agree to Chriſt, who was both poore and humble, A King, quite of another Condition, than the magnificent and proud Monarchs of the World are. This lowly Mind and meane Eſtate of the Meſſias, as it appeared through



the whole course of his life, from his birth to his death; so was it then very remarkable, when, above all other times, hee seemed to take greatest State upon him, namely, when hee made his solemne Entrance into his Citie of Ierusalem; which is here fore-shewen unto Zacharie by the Prophecetical Spirit. For, albeit at that time the Acclamations and Honour the People gave unto him, as unto a King, were not small: yet, in regard of outward Magnificence, they were farre inferiour to the Pompe and Statelineffe, which earthly Potentates make at their Entries into the head Cities of their Kingdomes. The Manner of his Entrance, in all humble and lowly sort, is set forth by one speciall Circumstance of it, *viz.* the kinde of Beast that hee should ride upon, [*And riding upon an Asse*] not carried in a Triumphall Chariot, or on some stately Courser, or on a Mule, as the fashion of Kings, \* before and then, was, especially in greater Solemnities: but on an Asse, a poore silly Beast. Tis true, that the riding on an Asse was a Custome not dishonourable, but used even by such as were Princes and great Men; as *Iudg.* 5. 10. [*Speake yee that ride on white Asses, yee that sit in judgement, &c.*] And the thirty Sonnes of Iair, *Iudg.* 10. 4. with the forty Sonnes and thirty Nephewes of Abdon, *Iudg.* 12. 14. are said to ride upon so many Asse-Colts: likewise 2 *Sam.* 17. 23. of Achitophel, a great Counsellour of State; and 2 *Sam.* 19. 26. of Mephiboseth, a Kings Sonne: yet I suppose it to bee probable, that at this time that old Custome was almost worn out: And though manner men did use the Asse, both for Travell and Labour; yet that the Princes and Kings of the Iewes for a long time, especially such as they had after the Captivine, did imitate the Customes of all Nations, and used the more comely and gracefull Creature

\* 1. Reg. 1. 33.

**CAP. 9. the Propheſie of ZECHARIE. 143**

Creature the Horſe. However, Chriſts Manner of riding was certainly farre from King-like Magnificence, even in regard of the Beaſt he rode on: the rather, becauſe it was not an Aſſe bred up a booke purpoſe, and fitted for the Saddle, but a wilde Colt, following his Damme, labouring in the yoke,

[\* and upon a Colt the Foale of an Aſſe] עור בן \* Even.

Pullum filium Aſinarum, that is, as the Chaldee, פולא בר אסין Pullum Aſinae, turning the plural by the ſingular: and ſo *Adarzew* 21. 5.

פולא וברא אסין, Pullum in arum Aſina ſubjungi, uſed

according to that *Judg. 12. 7.*

*He was buried*

עור נערי

that is,

נאחר מערי

in one of the Cities of Gilead,

\* So Kimchi,

כפר הענק

במ"ט

i.e. repetit rem dicitur verbis.

The like repetition ſee

*Judg. 8. 19.*

& *paſſim.*

*Gen. 49. 11.*

\* *Matth. 21.*

*Mark. 11.*

*Luc. 19.*

*Ioh. 12.*

were brought and covered with garments, ſcilicet,

that Chriſt might chooſe whether he pleaſed; yet

its like one went lre, the way being ſo ſhort that

that Chriſt went, about a mile and a halfe. That

Mystery

Mystery which many make to bee contained here, that by the Asse was meant the Iewes, by the Colt the Gentiles, and by Christs riding of both, his Dominion over all, is a conceit which was merrily made by some Ancients : but they that in good earnest maintaine it for a truth, have too much of the Beast.

Further this manner of Christs Entrance, as it shewed his Humilitie, so doth it also imply his Peaceablenesse : The Asse is a Beast used in Peace, the Horse for Warre. Rabbi Kimchies words are worth the setting downe; Hee rode on the Asse, לא מחכרון סוחר כל העולם ודיח ברשותו אלא מענוח : ועוד להורות כי לא יצטרכו : ישראל לכוסים ולרכב : that is, Not for want, for all the World is in his Dominion ; but out of Humilitie : and further, to shew that the Israelites should have no neede of Horses and Chariots ; as it followes in the next Verse.

And this of the Description of his Person by his excellent qualities, whereby he is differenced from the unjust, destroying, and proude Monarchs of the World, such as had afflicted the Iewes State : the next is the Description,

2. Of the Kingdome of the Messias : what manner of Governement they should expect : Not a Temporall Rule, as they hoped for, but a Spirituall. Which is yet closely carried, lest the Iewes, in this their Miseric, might take offence at it. Now this his Kingdome is described,

1. By the Meanes that should bee used for its Establishment and Propagation : which are set downe

1. Negatively, Not by outward Force. By denying the use of all Instruments of Warre,

[And I will cut off the Chariots of Ephraim] i. e. Israel [and the Horse from Ierusalem] out of

Juda

Iuda [*and the Battell Bow ſhall be cut off*] i.e. *Synecdochicōis*, No Engine of Warre whatsoever ſhall bee of uſe in the Spirituall Kingdome of Chriſt, typified by Ephraim and Iuda; Chriſt ſhould rule over all the Tribes, and defend his Church, but not by force of Armes: Nor were the Iewes to thinke, as they vainely did, that under the Meſſias they ſhould become Emperours of the World, and bring all Nations under ſubjection of the Iewiſh Crowne, by power of their victorious Armes. No, the Chariot, the Horſe, the Bow, all Earthy Weapons ſhould have no force to preſerve and enlarge Chriſts ſpirituall Empire over mens hearts and conſciences. See *Eſay* 2.4. *Micah* 5.12. *2 Cor.* 10. 4, 5, 6. Further, this may imply, that as outward Force cannot helpe forward, ſo it ſhall not hinder the Kingdome of Chriſt.

2. Poſitively, by the power of Preaching the Goſpell of Peace. [*And he ſhall ſpeake Peace unto the Heathen*] the Gentiles: to whom he ſhall ſpeake Peace, i.e. peaceably, as *Pſal.* 85.8. & 28.3. by publiſhing of the Goſpell of Reconciliation. See *Acts* 10.36,37. *Ephes.* 2.17.

3. By the Extent of it; it ſhould be as large as the World, ſtretching it ſelfe into all quarters of the Earth, [*and his Dominion ſhall be from Sea*] the Red Sea, or Arabian Sea, [*to Sea*] the Mediterranean Sea, [*and from the River*] Euphrates [*to the Ends of the Earth*] to the utmoſt Bounds of the Holy Land towards Egypt, viz. the River Sichoꝝ, or Rhinocornra. Now the Holy Ghoſt mentions theſe as the limits of Chriſts Kingdome; not that it ſtretched no further, but partly ſpeaking to the capacitie of the vulgar, who conceived theſe

<sup>a</sup> Exod. 23.

Deut. 11.

<sup>b</sup> Even when it was ruled by Salomon, the greatest King that State ever had, and a most speciall type of Christ: to whose times this Prophecie hath peculiar relation, as is apparant by *Isa. 72.*

Bounds to bee of so large extent, as beyond them there was scarce any thing; partly according to the Type: these were the utmost Borders first assigned <sup>a</sup> to the Land of Promise, the Temporall Kingdome whereof was a Type of Christs Spirituall Kingdome. which should extend in compasse as farre as the largest Borders of the Kingdome of the <sup>b</sup> Israelites; partly by a common custome of speech, wherein the Borders of the Holy Land are put for the utmost quarters of the World: as *Psal. 89. 12.* where Tabor and Hermon are put for the West and East. *Psal. 107. 3.* Verse 10.

This of the Description of his Kingdome: in the third place follows the Declaration,

3. Of the Benefits that the Iewes had, and should have by the Messias: and these respect,

1. The Time past, *viz.* Deliverance out of the Captivitie of Babylon, granted unto the Iewes by vertue of the Covenant made with them, and ratified in and by Christ. [*As for thee also*] *viz.* O Daughter Zion. [*By the blood of thy Covenant*] that Covenant which was made first with Abraham, *Gen. 15.* and sealed by the blood of Circumcision, *Gen. 17.* that of his Seede the Messias should come, in whom all the World should be blessed: and which was afterward renewed in most solemne manner at Mount Sinai, betweene God and the whole Nation of the Iewes; where he tooke them for his peculiar People, among whom to preserve his Church, and they took God for their God. The Conditions and Manner of which Covenant are expressed, *Exod. 23.* the latter end. and *Chap. 24.* the beginning. This Covenant was confirmed by the blood of Sacrifices, *Exod. 24. 8.* figuring the Sacrifice of Christ, from whom this Compact betweene God and the Iewes was to have its full ratification and strength. Now albeit the Iewes (for the generalitie) had broken this Covenant, and



and were for ſuch their Tranſgreſſion forely puniſhed : yet God for his part was alwaies mindefull of it ; and becauſe of it, did remember the Jewes in their Adverſities, and delivered them out of Captivitie, that hee might make good unto them the Promiſes touching the Meſſias. This is excellently deſcribed, *Levit. 26. 42, 44, 45.* By vertue of this Covenant, as at other times, ſo now they were delivered from their great Captivitie under the Aſſyrians. [*I have ſent forth*] ſet at libertie, [*thy Priſoners*] thy Captives, held in bondage and thraldome [*out of the Pit wherein is no water*] i. e. out of Priſon ; and the worſt place in the Priſon, the Dungeon : בור אס טיט a darkeſome dirty Vault underground, whereinto Priſoners were let downe. By which \* Metaphor is expreſſed the diſconſolate and hard Eſtate of the Jewes, under which they were held during the Captivitie. And this I take to bee the plaine meaning of this place, according to the reading of our laſt Translators, which is moſt naturall to the originall Text. To which reading the <sup>b</sup> French alſo accord, only that they render [*I have ſent forth*] by the future, *I will ſend forth.* Iunius, and our firſt Translators diſtinguiſh this Verſe into two ſeverall Clauſes, whereof the former ſhould imply Remiſſion of Sinnes, the other Deliverance out of Captivitie. But the Text doth not kindly admit of thoſe additions of [*Infelſta*] in Iunius, or [*ſhalt be ſaved*] in our old Translation. Tis more natural to take thoſe words [ונם אח] absolutely, not conſtrued with any that follow ; as in the like conſtruction, *Pſal. 73. 2.* and *Verſe 20.* with many the like places in the Pſalmes.

Sanctius, after Ribera and other Popiſh Commentators, make a ſoule coyle about this Text, and to eſtabliſh the falſe reading of the old Vulgar, and the new invention of *Limbus patrum*, fall upon this place, and bemangle it pitifully. There is no Remedie but in their opinions it muſt needs bee corrupted by the Jewes malice : את of the feminine muſt needs ſtand \* for the masculine

\* Such was that, and ſo called, wherein Jeremiah was imprifoned, *Jer. 38.* of which the Text like-wiſe ſaith,

ובבור את  
מיס כי  
אס טיט  
ויטבע  
ירמיהו  
בטיט :

Such dirty places their Dungeons were, like Pits emptied of water, but having mud the left at bottom.

\* *Pſal. 40. 2.*  
[<sup>b</sup> *Quant atoy, a cauſe du ſang de ton alliance je mettray, tes priſonniers hors de la ſoſſe. la ou il ny a point d'eau*]

\* as ſometime it doth.  
*Num. 11. 15.*  
*Deut. 5. 27.*



in his Boſome, That he was then comforted, *Luke 17.25.*  
But no more of this Dreame : I come to thoſe Benefits;  
which reſpect,

2. The Time to come : and theſe are partly Tempo-  
rall, partly Spirituall ; as Chriſt is the Fountaine of  
both unto his Church. and they concerne eyther

1. The two Tribes, returned from Captivitie, to the  
*Verſe of the tenth Chapter.*

2. The whole Nation of the Iewes, from thence  
to the end of the tenth *Chaptr.*

¶ 1. The Benefits upon the Iewes returned home, in the  
times preſently enſuing, till Chriſts comming, are double :

§§ 1. Temporall preſervation againſt the Violence  
of their Enemies, and by name, of the Græcian Empire,  
with which they were to have continuall conflicts. This  
is ſet forth,

1. Generally, in

1. An Exhortation, ſhewing them whither  
they were to reſpire for helpe and ſuccour in  
this their miſerable ſtate : [*Turne yee to the  
ſtrong Hold*] בצרן Fortreſſe, where you  
may be ſafe againſt all dangers that come upon  
you. But what or who is this Caſtle or Fort  
to which the Iewes are exhorted to reſpire for  
ſafety ? I take it, that it is not Ieruſalem, or the  
Holy Land, but the Meſſias, who would be to  
Ieruſalem and the Iewes a ſtrong Caſtle of De-  
fence againſt the Adverſary. And this will  
better appeare, if wee conſider who they are  
that are here ſpoken to, [*ye Prifoners of hope*]  
*i.e.* hoping, or \* who have hope, *viz.* of Delive-  
rance. Who were theſe ? Eyther the Iewes in  
Captivitie, or elſe thoſe that were now return-  
ed. Not thoſe that yet ſtarried in Babylon;  
for they cannot bee termed Prifoners of Hope,  
nor bee thought to long for Deliverance, who  
when the Priſon doore was open, and an eaſie

\* As the  
French [*Qui  
avez eſperance*]  
and the Tar-  
gum, *Sperantes  
liberationem,*

דמסכרן  
לפורקנא

\* And our  
last Transla-  
tors imply so  
much, in  
rendring

שוב

not, *Returne*,  
but, *Turne* :  
intimating  
the conversion  
of their desires  
and hopes to-  
wards the  
strong Hold,  
rather than  
the motion of  
their bodies  
from place to  
place, as  
Ec. 45. 12.

way made for their escape, refused the opportu-  
nitie, and wilfully continued in Babylon ; as  
hath beene scene before. And no doubt, but  
they, seeing how ill matters were likely to suc-  
ceede with those that were returned, did ap-  
plaud themselves in their choyce, in sitting  
still where they were. Wherefore I conceive  
this speech is not directed to them, to exhort  
them to returne to Ierusalem, but to those that  
were already returned, to perswade them to  
\* turne their hopes and hearts towards the  
Messias. They had beene Prisoners in Capti-  
vitic, and were by him delivered out of it,  
*Vers 11.* and they were partly Prisoners still,  
expecting further freedome from such afflictions  
and dangers as incompassed them on every  
side : under the straightnesse and burden  
whereof this poore People sighed, waiting for  
the Redemption promised by the Messias.  
To these God speakes, and that in generall, to  
the whole State, though haply more particu-  
larly also to such as looked not only for Tempo-  
rall but Spirituall deliverance by the Messias :  
such as are mentioned *Luke 2. 25. 38.* though  
this is certaine, that even the best among the  
Iewes had their thoughts more upon a Tempo-  
rall than Spirituall Redemption by Christ.  
The Iesuities here dreame of another Apostro-  
phe, which the Prophet makes to the Patriarks,  
sticking fast in the mire of *Limbo*, and expecting  
Christs helpe to pull them out. A conceit as idle  
as that in the former *verse*.

2. In a Promise, that they should not onely  
finde succour by that strong Hold, but also have  
double comfort to that which formerly they  
had enjoyed. [*Even to day*] when your State  
seemes very miserable and deplorable ; yet

doe

[*doe I declare*] make an open Promiſe unto you  
 [*that I will render \* double unto thee*] not onely  
 Defence againſt the Enemy, but ſuch ſingular  
 Favour moreover, as ſhould bee double to all  
 that ever they enjoyed in their moſt happy  
 Eſtate. Which was fulfilled by the incarnation  
 of Chriſt, and publiſhing of the Goſpell;  
 a Benefit incomparably \* greater, than ever  
 the Jewiſh State enjoyed in their greateſt Pro-  
 ſperitie, if they had made a good uſe of it.  
 [*Unto thee*] לך a ſudden, but not unuſuall  
 change of the Perſon, for לנכם : God ſpeak-  
 ing, as it were, to each of thoſe Priſoners in  
 particular, or, collectively, to one, as all.  
*Verſe 12.*

\* משנה  
 Targum  
 על-יד  
 חרין  
 two for one.

\* Hag. 2. 9.

2. Particularly, deſcribing this Deliverance of  
 the Jewiſh Church, in many ſpecials:

1. The Perſons who ſhould contend, inclu-  
 ding alſo the time when this Deliverance ſhould  
 be granted, and the Promiſe *verſe 12.* fulfilled.  
 The Perſons Defendant are the Jewes, Aſſailant  
 the Græcians. And the Meſſias, after that by his  
 power hee hath preſerved the Jewes from the  
 Græcians violence, ſhould grace Iudæa with his  
 Preſence. [*When I have bent Iuda for me, filled  
 the Bow with Ephraim, and raiſed up thy Sonnes,  
 O Sion*] Iuda and Ephraim are here taken for the  
 ſame, by an elegant varietie, as before *Verſe 10.*  
 and are no more, but the Sonnes of Sion; ſuch  
 of the Jewes as were returned. For that Ephraim,  
 properly the tenth Tribes, had any thing to doe  
 with theſe Græcian Kings, it cannot bee affirmed.  
 Wherefore I take them for Synonymes; unleſſe  
 we will, with Sanctius, ſay, not improbably, that  
 mention is here of Ephraim, partly in regard  
 that many of the tenth Tribes returned with the  
 two; of which before: partly in regard of the  
 Epithite



Epithite here given them, of filling the Bow, or Archerie, wherein the Ephramites excelled. *Psal. 78. 9. [Against thy Sonnes, O Greece]* Those Kings of Egypt and Syria, which were of the Posteritie of Alexanders Captaines, whom hee brought out of Greece with him, and who, after his death, seized on those Kingdomes, and for many yeares grievously vexed the Iewes. These Kings are principally meant, though they might also use Græcian Souldiers in their Armies, which yet is not very likely. By this place it is apparant, to what times this Prophecie is to be referred, namely, to that of the Macca-bees, when the Iewes were mightily preserved from the rage of so many mercilesse Tyrants.

2. The Meanes of their Victorie and Deliverance, which should be from God, and not by their owne Puissance: This is expressed.

1. Figuratively, in many lofty Tropes: which touch

1. Eyther the subordinate Meanes to be used by the Iewes, but blessed and prospered by God. Their Bow, and Sword, and Warre-like Preparations should have all their strength from God: The Iewes should be Instruments, God the principall Agent. [*When I have bent Iuda for me, and filled the Bow with Ephraim*] that is, Metaphorically, Prospered their Armes; as if not they, but my selfe did both bend and draw their Bowes: or thus more simply, but to the same sense, When I have made Iuda as my Bow bent, and Ephraim as a Shaft, wherewith I have filled, i.e. \* Drawn

\* *Impleve arcum*, to fill a Bow, is, To draw it up to its full bent, till the Arrow bee at the head, and the Bow make a semi-circle. The Phrase is used

2 Kings 9. 24.

ויהוה  
per mypalligen

מלא ידו  
נקט

He filled the Bow in his hand, i.e. saith Kimchi

וַיִּשׁ מִטֶּךָ חֶקֶטַת כָּנָל כָּחוּ: *the same that is in 1 Kings. 22. 34. מִטֶּךָ מִטֶּךָ*  
בִּקְשָׁה לַחֲמוֹ: *i.e. A man drew a Bow in his full strength. So Veget. de re Milit. l. 1. c. 15. Melior adhibenda quæ ut Arcum diligenter ac sapienter teneant, ut fortius impellant, ut fluitra fixa sit: & Apollon. Ap. l. 1. ep. 24. O! Theodoricus K. of Gothes his skill in Archerie, Spicula capis, implet, expellit.*

up

up my Bow unto the Arrow-head, to be discharged upon the Græcians. Some difference there is, in the reading, The Paraphraſt, the Vulgar, Iunius, the French, and our former Translators, joyne קטח to the first comma, [*When I have bent Iuda for me as a Bow*] but the accent Rebia over יחודה makes a comma there, and leaves קטח for the next following: and so the reading is smother than eyther our old, [*Ephraims hand have I filled*] in that sence as 2 Kings 9. 24. or the French [*Et auray remply Ephraim comme un carquois, and shall have filled Ephraim as a Quiver*] for Ephraim is not here the Quiver, but the Arrowes, where-with the Bow should be filled: Though Kimchi also interpret the place so, אפראים יהיה לי כחטפח מלחמה חזים i. e. Ephraim erit mihi tanquam Pharetra sagittarum plena. but this fits not so properly. Though for the sence the difference is little, all signifying, that the Armies and Armes of the Iewes, should be Gods powerfull instruments for destruction of the Enemy: And so in the next words it is plainly expounded [*And raised up thy Sonnes &c.*] awaked and put courage into the Iewes, to provide and stand for their Defence. [*And made thee*] O Zion, yee Iewes [*as the sword of a mighty man*] as a sharpe sword in a strong mans hand that can use it to purpose. Verse 13.

2. Or the chiefe Meanes, viz. Gods immediate power, manifested for their Deliverance. Which is declared by allusion to those Deliverances which

\* עֲלֵיהֶם  
may be turned  
Contra eos, and  
the French  
doth so here,  
but not so  
fully,

\* Psa. 144. 6.

God had in former times given unto the Israelites, at the Red Sea, in the Wilderness, against the Canaanites &c. wherein, by thunders, lightnings, and tempest, hee shewed his power in the defence of his People. [*And the Lord shall bee scene \* over them*] his powerfull Protection of his People shall bee apparant: like as when hee shewed himselfe over the Israelites in the Cloud, *Exod. 14. 19.*  
24. This is further described in three particulars, wherein God would fight for his Church,

1. Lightnings, which are compared to \* Arrows: [*And his Arrow shall goe forth as the lightning*] swiftly, suddenly and unresistably.

2. Thunder, like the noyse of a Trumpet, to sound to the Battell; and more, to affright the Enemy. [*And the Lord shall blow the Trumpet*] God himselfe shall be the Captaine, and his Thunder shall bee as the sound of a Trumpet, to gather his Forces together, and give a dreadfull Alarme to the Enemy.

3. Whirle-windes, [*And shall goe*] against the Enemy, with his People [*with whirle-windes*] Targum רוח בעלעול Tempestuous windes that hurle and scatter here and there with unresistable Violence. Sanctius understands it of the Swiftnesse of Gods proceeding: but its better to interpret it of his furious Violence, which hee would use against the Enemy: and therefore Whirle-windes

windes, סערות not ſimply Windes are ſpoken of. [Of the South] תימן Targum מדרומה becauſe Teman lay South to Ieruſalem. But why of the South? Sanctius gives two reaſons: 1. Becauſe like as the South Winde blowes againſt the North, ſo theſe Iudgements ſhould fall upon the Northren Countries. This is farre fetcht, and little worth.

2. Becauſe the South winde is more tempeſtuous than others. *Ariſt. Met. li. c. 5.*

μελάν η μελάν η μάλλον ἀλγεύς ἀνέμος  
οὐ γὰρ οὐδὲ τὰ ὅπια This is ſomething,

if Ariſtotes obſervation in Greece fit other Countries, and ſo \*Iudza: which may be doubted, becauſe of their divers Situations, this having Land, that Sea to the South of it, which much alters the Windes. Wherefore (I ſuppoſe) we may not unſitly interpret it by alluſion to thoſe Tempeſts, wherewith God overthrew the Egyptians at the Red Sea, Southwards of Iudza. Which, how dreadfull they were, not onely in Thundrings, Lightnings, and horrible Raine, but alſo in outrageous Windes, is apparent by conſidering of thoſe places, *(Pſal. 77. 16, 17, 18. and Exod. 15. 10.)*

Touching the fulfilling of this Prophecie, whether God did ſhew any ſuch extraordinary workes in the Battels of the Iewes againſt the Gracians, or that hereby no more is meant than his preſent and ſpeciall aide in their Deliverance; it cannot well be decided, unleſſe Story were a little more particular in this buſineſſe. Something there is *2 Mac. 2. 21, 22*

\* See *Lev. 12. 54*  
55. [When yee ſee a cloud riſe out of the Weſt, you ſay ſtraightway, a ſhowre cometh, and ſo it is. And when yee ſee the South-winde blow, ye ſay that it will be hote, and is cometh to paſſe.]

Chap. 5. 2, 3. Chap. 10. 28, 29, 30. Chap. 11. 8, 10. Which shewes, that God did manifest his powerfull presence to these, distressed in very extraordinary manners  
f. 9. Verse 14.

Thus wee have the meanes of their Deliverance, expressed figuratively: the next is,

2. Plainely, in these words [*The Lord of Hosts shall defend them*] God, that is Captaine of the Armies of Angels, Men, and all Creatures, shall fight for them, and give them the Victory. Verse 15.

Thus far the second particular, the meanes of their Deliverance: now followes the third.

3. The Victory it selfe, described likewise in Metaphoricall termes, of eating the flesh, and drinking the blood of their Enemies. [*And they shall devour*] i. e. slay, and destroy; as the Targum, יקטלו ויגזלו, *occident*: by allusion in this of eating, and that of drinking, to the barbarous Custome of many Nations, who ravened upon the very Bodies of their flaine Enemies. But the Iewes should not be so barbarous: therefore the next words tell us what this devouring is, [*and subdue with sling-stones*] *Synecdochicè*, by \*force of Artillery, and Weapons of Warre: Among which the use of the Sling was one, practised by the Iewes in ancient times, *Iud. 20. 16.* 1 *Chron. 12. 2.* and likely it was not quite neglected now. [*And they shall drinke*] their Enemies blood, in that sense as before, [*and a noyse, as through wine*] shouting and triumphing in the shedding of their Enemies blood, as men use to do that have well drunke of Wine, which makes them merry and frolicke: [*And they shall be filled*] with blood and spoyle [*as the Bowles*] מורק singular for the plural מורק \* Bowles and Basons, that

\*Some by weak meanes, as David did Goliath.

Exod. 3. 2.



that held the blood of the Sacrifices, [and as the corners of the Altar] ויזית, by the Targum כחל<sup>a</sup> *latius*, the ſides : but rather its the ſame with the ſoure פנות<sup>b</sup>, whereon the Hornes, קרנות<sup>c</sup>, of the Altar ſtood : which were <sup>b</sup> all beſprinkled with the blood of the Sacrifices. By which ſimilitudes are ſet forth thoſe bloody Victories which the Iewes ſhould get upon the Græcians. This Interpretation of this Verſe ſeemes agreeable enough, and it is ſo taken by the moſt : But Iunius, and, with him, the French Translators, make another ſenſe of it, underſtanding this *verſe* of a double conſequent that ſhould follow their Victories, namely,

1. A joyfull and peaceable Poſſeſſion of their owne Wealth, and the Enemies Spoyle.

[They ſhall eate] i. e. quietly enjoy their State

[after they have ſubdued] ו ירעד [after]

not [and] [the ſling ſtones] i. e. Metonymic<sup>d</sup>, the

Slings; of which there were many among theſe Enemies of the Iewes : and

Synecdochic<sup>e</sup>, their Enemies. [And they ſhall

drinke and make a noiſe, as through wine] rejoyce

greatly in their Victories and Peace, with ſuch

mirth as men uſe at Banquers.

2. Thankſ-giving for their Victories : and

they reade the laſt Claufe thus, [They ſhall fill

both or, (as) the Bowls, and or, (ſo) the Corners

of the Altar] ſcil. with the blood and bodies of Sacrifices offered up in great number for a thankſ-giving for their Victories.

And unto this ſenſe the Paraphraſt inclines in part, and Rab. Scel. altogether : who comments thus, [They ſhall eate] namely,

שלל אויביהם, the ſpoyle of their Enemies

[and ſubdue] תחתיהם [treading under their

feete the ſtones of the ſling] i. e. חיונים שהם

de l'altar] i. e. with it (ſc. Wine) they ſhall fill the Baſon or Bowl as the corners of the altar.

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<sup>a</sup> Ibid. ver. 2.

<sup>b</sup> Levit. 4.

<sup>c</sup> Kimhi expounds it by the ſame Metonymie, and

addes a conceit, that the Græcians are

here called

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מלומדי קשת ולקלע באבן: The Graecians, who are skild in the Art of shooting and slinging. [and make a noyse as through wine] בקל ששן ושמחה with the voyce of mirth and gladnesse, like those that drinke wine. [and shall fill] בטוב נפשוחם their soules or hearts with good, or Mirth [the Bowle] שכלא דם לפני מזבח that was full of blood before the Altar, [as the Corners of the Altar] שם יין וחיוץ צף עליו where they offered wine, and the wine was poured out upon it, or flowed upon it. (So that he understands the Bowle to belong to one, the Corners to another Altar, and he quotes it out of the Talmid. But we finde no such Altar in Scriptures.) *Ergo quere.*

4. The Cause of all this happy Deliverance, which is Gods singular love and tender regard hee hath towards the Jewes, according to his Covenant made with them, that they should bee his peculiar People, among whom he would establish his Church: wherefore as before he said [The Lord of Hosts shall defend them] so now here [The Lord their God shall save them in that day] with speciall reference to the Covenant which God entred into with the Jewes: in regard whereof God promiseth that they shal be in his protection and chiefeest care, in a double manner,

1. As a Flocke, whereof he will be the Shepherd, and defend them. כמו שמושיע מדם כחור צמנו בכל כחו as a man defends his sheepe with all his might, as Kimchi interprets, [Save them in that day as the flocke of his people] as a People which are to \* him peculiar; of whom hee hath the Custodie as of a flocke of sheepe, among all the Nations of the world, who were but as Herds of Goates, or worse, as raving

\* Psal. 77. 10.

78. 71.

ning Wolves, preying upon the Iewes.

2. As the precious ſtones of a Crowne or Diademe, which God will take care of to preſerve and advance, as their King. [*For they ſhall bee as the ſtones of a Crowne*] כִּאֲבִנֵי אֶפֻּדָא as the ſtones of the \* Ephod, ſaith the Paraphraſt; of which *Exod.* 28. 9. but there is no reaſon to forſake the uſuall ſignification of כִּנֹּר for a Crowne, or Regall Diademe, which is beſet with ſtones of great price. And the Iewes ſhould be as deare to God, as ſuch a Crowne is to a King. This Interpretation of this place is juſtified by the very ſame Propheſie of theſe times, *Eſay* 62. 2, 3. where the like ſimilitude is uſed, [*Liſted up as an Enſigne*] מִתְנוֹסֶסוֹת following the proprietic of the word, not taking it at large for מְרוֹמְמוֹת, as Kimchi. For, the Iewes ſhould be, not like a Crowne incloſed in a Cabiner, but ſet forth to the view of all, liſted up on high for a regall Standard or Enſigne, for all People to gather themſelves to it, and joyne themſelves to the Church of the Iewes. See *Eſ.* 62. 10. & 11. 10, 12 [*upon his Land*] in the Land of Canaan or Iudæa, wherein God preſerved his Church, and advanced it as a Banner diſplayed, to call in the Gentiles to the ſocietie thereof.

Iunius, Sanctius, and the French, conſtrue it otherwiſe: eyther that by אֲבִנֵי כִנֹּר are meant *Lapides ſeparationis, i. e. terminales, limitanei*, meere ſtones, ſet up to diſtinguiſh one Field from another: and then they refer it to the former, thus, God will ſave and feed them as a ſlocke, within their proper grounds and paſtorages, which the Enemie before time had encroached upon, but now Markes or Bound-ſtones ſhould be pitcht up, within which compaſſe the Enemie ſhould not approach: Or that by theſe ſtones of a Crown, are meant \* Crowned ſtones; *Tropæa opere coronario ſimilia & lemmiſcata*;

Pillars.

\* R. Salomon, expounding it of the Macca- bees that were Priests,

כִּי חֲכָהֲנִים  
בְּנֵי  
חֲשִׁמוֹנָאִי  
הִמְתַּפְּאֲרִים  
בְּאֲבִנֵי  
כִנֹּר בְּטוֹרֵי  
חוֹשׁ  
וְאֶפֻּדָּא  
יְהִי  
מִתְנוֹסֶסִים  
כְּנוֹסִים  
עַל  
אֲדָמָתָא :

So alſo doth  
Aben Ezra.

*Inter hæc ſigna  
& lapides, qui  
locum eſſe Deo  
conſecratum  
oſtendunt, paſcet  
Dominus popu-  
lum ſuum tan-  
quam gregem :  
ſicut Paſtor in-  
ter nota paſcua  
ſaxoq; termina-  
li ab alijs di-  
ſtincta pecus  
agit. Sanctius.*

Pillars of Stone, whose Epistylia or Chapiters were wrought about in fashion of a Crowne, and they set up for Trophees, in memorie of such Victories as they should get. The former sense is very much strained, and this latter satisfies not fully.

Now this Cause of the Iewes Felicitie is further and more plainly expressed in a patheticall exclamation, whereinto the Prophet breakes forth, admiring the singular goodnesse of God towards his Church. [*For how great is his goodnesse, and how great is his beauty?*] Whose? Gods, or the Messias, who is good, and that in the most excellent manner, beautifull too: good and beautifull in himselfe, and also in his abundant favours, and the most comely Administration of his Church: his grace and wisdom in both is such as cannot bee expressed. This Clause hath a double reference, 1. To that which goes before, whereto it is as a Conclusion. 2. To that which followes in the next words, and the beginning of the next Chapter, touching the Reliefe of their present Penurie, by sending Abundance. The division of the Chapters here make the coherence somewhat difficult: but if it be well considered, it will appeare, that the next words belong to the matter of the next Chapter.

Hitherto of the first Benefit, *viz.* The temporall Deliverance of the Iewes from the rage of such Parts of the Græcian Empire, as they had to doe withall. Now follows the second Benefit towards these Iewes that were returned, *viz.*

§§ 2. Reliefe of their penurious Estate, by promising them Abundance of outward Necessaries. The Iewes had beene a great while pinched with Famine, and for the time to come, having to deale with so many Enemies that should harry their Countrey, they might doubt to feele a continuall scarcitie of necessary Provision. But God that purposed to preserve them, meant also to provide

CAP. 10. the Propheſie of ZECHARIE. 161

vide for them : and as his goodneſſe ſhould bee ſeene in the one, ſo ſhould it not bee wanting in the other, to ſupply them with neceſſary maintenance. This bleſſing is,

1. Promiſed : [*Corne ſhall make the young men cheerefull, and new wine the Maides*] under theſe two ſpecies comprising all neceſſary Proviſion whatſoever: which ſhould be afforded in ſuch Abundance, as ſhould make them who fainted before through ſcarcitic and want, full of life, cheerefulneſſe and mirth. *יגברו* *germinare, aut florere, aut loqui faciet, ſcilicet, בניב ושמחה* Metaphorically, fill them with joy and thankſ-giving, and properly make them ſtrong, luſty, and fruitfull, who before pined and withered away, *Lam. 2. 12. 21.* And this was partly fulfilled at that time, when Zacharie propheſied, when God began to eaſe the People of their long famine, as it is *Chap. 8. 2.* and *Hag. 2.* partly in times ſucceeding.

CHAP. X.



*Aſke you of the Lord Raine in the time of the latter Raine: ſo ſhall the Lord make white Clouds, and give you ſhowres of Raine, and to every one graſſe in the field.*

2 Surely the Idols have ſpoken vanitie, and the Soothſayers have ſeene a lye, and the Dreamers have told a vaine thing: they comfort in vaine: therefore they went away as ſheepe: they were troubled, becauſe there was no Shepheard.

3 My wrath was kindled againſt the Shepheards, and I did viſite the Goates: but the Lord of hoſtes will viſite his ſlacke, the houſe of Iuda, and will make them as his beautifull horſe in the Battell.

4 Out of him ſhall the corner come forth: out of him the wayle, out of him the bow of battell, and out of him every Appointer of Tribute alſo.

Y

5 And



5 And they shall be as the mightie men, which tread downe their Enemies in the myre of the streetes in the battell, and they shall fight, because the Lord is with them, and the riders on horses shall be confounded.

6 And I will strengthen the house of Iudah, and I will preserve the house of Ioseph, and I will bring them againe, for I pittie them, and they shall be as though I had not cast them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim shall bee as a Gyant, and their heart shall rejoyce as through wine: yea, their children shall see it, and be glad: and their heart shall rejoyce in the Lord.

8 I will kisse for them, and gather them: for I have redeemed them: and they shall encrease, as they have encreased.

9 And I will sow them among the People, and they shall remember me in farre Countreies: and they shall live with their Children, and turne againe.

10 I will bring them againe also out of the Land of Egypt, and gather them out of Assur: and I will bring them into the Land of Gilead, and Lebanon, and place shall not bee found for them.

11 And he shall goe into the sea with affliction, and shall smite the waves in the Sea, and all the Depths of the River shall dry up: and the pride of Assur shall be cast down, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the Lord, and they shall walke in his Name, saith the Lord.

2. **A**mplified two waies:

1. By the true meanes whereby these blessings were to be obtained: which are,

1. Prayer unto God in the time of their necessities, [*Aske ye of the Lord Raine*] Synecdoche for all other blessings of Fruitfulnesse and Encrease, whereof that is a principall Cause [*in the time of the latter Raine*] when there is greatest need of it: מלקוט *Pluvia serotina*, The latter Raine, which fell in the latter end of the Spring, be.

CAP. 10. the Propheſie of ZECHARIE. 163

betweene the latter end of March and May, which brought the Corne to an eare, and made it kearne, before Harveſt : There was another Raine alſo greatly needfull יורה *Pluvia matutina*, The former Raine, which fell in the Autum, about the latter end of September and beginning of October, in the ſeede time. Great expectation there was of theſe two moſt ſeaſonable Raines : in regard that Syria and Iudæa lying very hot, there was not, nor is at this day uſually for three or foure Moneths ſpace, from the end of May to the end of September, any raine at all, nay ſcarce ſo much as any Dew. And therefore if the former Raine in ſeede time had not fell, the ground, by reaſon of that long drought, would have been unfit for tilling for its hardneſſe and want of moiſture ; and if the latter fell not before Harveſt, the Corne would have parched away in the blade, before it had bin eared and kearned.

2. Gods Bleſſing upon the worke of nature, in making Clouds, pouring out of ſhowres, and cauſing the Earth to give her Encreaſe. [*So the Lord ſhall make bright Clouds*] חנניום the Seventie *apparitions*, miſtaking the roote from חון *videre* : The Chaldean רוח *ventos*, but improperly, and not to the Text : The Vulgar *nubes* for *nubes*, by an error of the Tranſlator or Scribe. חנניום properly ſignifie *Fulgetra*, *Coruſcationes*, Lightnings, *Iob 28.26*.

The Frenchturne it properly [*de eclairs*] Iunius [*Nimbos*] i.e. more ſtormie and violent Raines : our old Tranſlators [*white Clouds*] our new [*bright Clouds*]. If we take it for lightnings, it muſt be underſtood by a Metonymie of the adjunct, Raine being a uſuall concomitant of lightning and thunder, though alſo ſuch weather is more for terrour than comfort. If wee take it for Clouds, what is

<sup>a</sup> *Iob 29.23.*

<sup>b</sup> This is con-

firmed, not

only by that

<sup>1</sup> *Sam.12.17.*

where raine is

an unuſuall

thing to bee

ſcene in har-

veſt ; and that

of Hierome on

*Amos 4.7.* who

lived in Iudæa,

and ſaith, hee

never ſaw

Raine there in

June and Iuly,

but alſo by the

common ex-

perience of

ſuch as at this

day live there

by, at Aleppo

a little more

Northerly,

where, for

three or foure

Moneths after

May, they

ſcarce have ſo

much as any

dew upon the

ground.

<sup>c</sup> as Kimchi

חנניום

עקו

חמט

*Coruſcationes*

*erunt cū pluvia*

here

here meant by Bright, or White Clouds ? seeing here is a promise of Raine, and such Clouds are barren Clouds ; as experience shewes, those that are full of Raine are darke and blacke. Buxdorsius *verbo חווין* hath something to this Point not improbable, out of Bereſchich Rabba, and the Talmud; to this effect, The Clouds have five names נשיו חווין, עב, אר, ענן, and חווים are interpreted to be *Nubes cursitantes*, i.e. Thin Clouds, fleeting under the thicker and heavier : that which in English wee call the Racke, and these are thinne whitish Clouds that flye swiftly in the ayre molt commonly before and after very rainy weather. And so they may be called עננים מביאים מטר Clouds bringing raine, as R. Salomon interprets חווים here. *Sed quere.*

[And give them showres of raine] \* נשם מטר *Imbre pluvia*, Synonymicē, yet with some *Epitasis*, for plentifull and sufficient raine. [to every one grasse in the field] עשב that is, as the Paraphrast wel expounds it, : עבורה למיכל ועסבא לבעירה : i.e. Corne for the foode of man, and grasse for cattell : for עשב comprises all, namely, ירק *olus*, חציר *fanum*, רגן *frumentum*, and קטניה *legumen*, as Schindler observes *verbo עשב*. Verse 1.

2. By the wrong meanes, whereto this People had formerly trusted, and bin deceived, and whereto in their blindness they haply might have recourse againe : these weretheir Idols and false Prophets. The little helpe and great hurt which the Iewes had received from them is here largely expresse, to the intent that they might learne henceforward, whom to seeke unto for succour, namely, to God alone. By that which is past he puts them in minde what should bee the successe for time to come upon like occasion. [For the Idols] חרפים in generall, any Image, 1 Sam. 19. 13. in speciall, Images dedicated to Idolatrous Worship, Gen. 31. 30. 34. so here, and very com-

\* The Seventie  
עשׂים, עשׂים, עשׂים

עשׂים, עשׂים, עשׂים  
Seventie.

CAP. 10. *the Propheſie of ZECHARIE.* 165

commonly the Paraphraſt takes it for פלחי זלמתי Worſhippers of Images, but the Metonymie is harſh; twas to them the Idol ſpake vanity. [*Have ſpoken*] How? by Oracles uttered out of them, or by their Priests from them. That may bee, and tis not unlike but the Divell uſed the like feates to couſen the Jewes, as he did to the Gracians, and other ſimple Gentiles. But \* we may take it as properly with reference to the Idolaters Prayers, unto which the Idols, ſet up as gods, ſeemed to promiſe audience and performance of their wiſhes : and ſo the Idolaters conceived. But what they ſeemed to ſpeake and promiſe, was but [*vanitie*] נון \* wicked deceit \* The Seven-  
 and couſenage : there being in them no power at all to effect that good which they ſeemed to promiſe unto their Worſhippers. [*The Drainers*] falſe Prophets, Sorcerers, Witches, Astrologers, and the reſt of that damned crew, unto whom this People had reſorted for counſel in time of their diſtreſſe, [*have ſeene a lye*] in ſtead of a true Viſion from God, the Diabolicall fancie of a ſeduced braine, and ſpeaking as they conceived [*Have told a falſe dreame*] uttered that for a divine Revelation, which was but a very dreame, ariſing out of their owne idle heads, or inſpired by Sathan, without all truth. [*They comfort in vaine*] the Idols, the Prophets, have deceived the confidence which the miſerable Jewes put in their power, in their Prognostications : which failed them when they ſtood in neede of their helpe, and ſorted to a quite contrary Event than they expected. See *Ier.* 10. 8. and 27. 9, 15, 16. and 29. 8, 9. *Hab* 2. 18.

Now this their vaine confidence for proſperitie and ſecuritie by ſuch bad meanes

\* *Vide Rain.*  
*Idol. l. 2. c. 2.*  
*Sert. 59. & ſeq.*

\* The Seven-  
 tie *Idolaters.*

A SHORT  
AND SWEETE  
EXPOSITION  
VPON THE FIRST  
NINE CHAPTERS  
OF ZACHARY.

BY WILLIAM PEMBLE.

2.PET.1.20.

No Propheſie of the Scripture is of any private  
interpretation.

Aug.de utilit.Cred.ad Honorat.cap.7.

*Nulla imbutus poetica diſciplina Terentium ſine Magiſtro attingere non audeas?  
Aſper, Cornutus, Donatus & innumerabiles alij requiruntur ut quilibet poeta  
poſſit intelligi: Tu in ſanctos libros ſine duce irruis, & de his ſine præcepto au-  
des ferre ſententiam?*

LONDON,  
Printed by R. Young for John Bartlet, at the  
Signe of the gilt Cup in Cheape-side.  
Anno Domini 1629.



Peace. [*in your Gates*] In the places of justice, which were in those times in the entrance of the gates of the Cities. And Iustice, sitting at the gate, is a better safe-guard for a Citie, than a *Corps du guard*, or strong Doores and Barres. *Verse 16.*

2. Forbearing of evill, in two kinde:

1 Evill imaginations and purposes against our Brother [*And let none imagine evill in your hearts against his Neighbour*] as *Chap. 7. verse 10.*

2 Swearing falsely, to deceive and wrong our Neighbour, [*And love no false oath*] *Psalm 15. 4.* And an ill practice will not bee left till it be hated.

The not doing of these things is pressed on them by a forcible Reason, from Gods hatred and detestation of such doings, [*For all these are the things that I hate, saith the Lord*] and them that doe them: As on the contrary, the other are the things that I love, and such as observe them. *Verse 17.* And thus wee have the first part of this Sermon, this most excellent Praeface, unto the finall decision of the maine question first proposed unto the Prophet. We come in the second place to

2. The Answer it selfe, which the Prophet makes to their Demand about Fasting, which hee briefly resolves them of in few words. His Answer consists of two parts:

1 An Abbrogation of their Custome of Fasting. [*And the Word &c. Thus &c. The Fast of the fourth Moneth*] wherein a breach was made in the Walls of Ierusalem, and so the Citie taken, *2 Kings 25. 3.* [*And the Fast of the fift, and the fast of the seventh*] See *Chap. 7. 3. 5.* [*And the fast of the tenth*] wherein Ierusalem was first beleaguered, *2 Kings 25. 1.* [*Shall bee to the house of Iudah joy and gladnesse*] Times of inward rejoycing in stead of their inward mourning and sorrow of heart, [*And of cheerefull feasts*] in stead of outward fastings and abstinence from meates and drinckes.

2. An Injunction to obſerve that, which God moſt required, and they moſt neglected: [*Therefore*] Ye ſee how little God regards your Faſtings; it is not that hee looks after: *Therefore &c.* or the Particle *And* may here be rendred *And*, *And lovege the Truth*; or [as the French, *Love then the Truth, the Truth*] the ſubſtance of Religion, in Obedience to God, Charity to your Neighbour; and let goe theſe outward needleſſe Ceremonies [*and Peace*] This is an effect of the love of Truth: It was not their Faſtings, but their Piety and Mercie that would procure their Peace, and bring them favour from God, and redreſſe of their troubled and afflicted eſtate. It may be alſo that in this word the Prophet gives them a cloſe Caveat, not to bee contentious in maintaining of old unneceſſary Cuſtomes, but quietly to lay them down.

(Verſe 19.) The Reſolution of their Queſtion being thus briefly delivered, the Prophet further enlarges, and confirms his Answer, by a Reason drawn from the Times now approaching; wherein Ceremonies ſhould ceaſe, and Truth onely come in place; wherein the Gentiles ſhould bee converted to true Religion, and joyne themſelves with the Jewes, to make up one glorious Church: which ſhould be a cauſe of rejoycing to the Jewes. This is delivered with great Caution, the abolishing of Ceremonies beeing rather intimated than expreſſed; and the manner of the Gentiles Conversion ſet forth in ſuch wiſe, as the Jewes might take no offence at it. The Argument then to move the Jewes to rejoycing, is this, That their Eſtate, how ever now it appeared, ſhould bee ſo glorious and flouriſhing, as that the Gentiles, who now deſpiſed them, ſhould be wonne to embrace true Religion, and joyne themſelves in fellowſhip with the Jewes. Which was fulfilled partly before Chriſt, by the more uſual and frequent acceſſe of Proſelytes than ever before; partly after Chriſts incarnation, by preaching of the Goſpels, which time is here principally ſpoken of. For the words, we have in them the Gentiles Conversion, deſcribed

1. Generally, Verse 20. [Thus saith the Lord of Hostes, It shall yet come to passe] יוֹמָא דְּיָמָא Yet, or, yet further, as the French (*Il adviendra en outre*) as an Accessive to the Jewes happy restoring [that there shall come People, and the Inhabitants of many Cities] of the Gentiles, who shall come, i. e. be converted, and joyne themselves to the Church.

2. Particularly, by three speciall Circumstances:

1. The Zeale and Charity of these Convers, who would not come alone, but draw others along in company with them, to the worship of God. Which is lively expressed in a *Mimesis*, or imitation of the invitations and encouragements they should use one to another, [And the Inhabitants of one City shall goe to another, saying, Let us goe (and that) speedily to pray before the Lord, and to seeke the Lord of Hostes] i. e. To worship and serve the Lord, comprised under one kind of Prayer; and to bee informed of the right way and meanes to worship God, meant by seeking of him. Now these that were so earnest to have others go, were not backward themselves, and willing to tarry behinde, but [I will goe also] Every one was as forward for himselfe as zealous for another. A singular patterne of zealous Charitie, that neyther leaves others behinde, nor turnes others before it. Verse 21.

2. The large Extent of this Conversion, [Ye many People, and strange Nations] Not a few, and such as were poore and despicable, but even the richest, most potent and populous Nations, should take no scorne to cleave unto the Church of the Jewes. Which also sets forth the glory of this Conquest of the Nations unto the Faith, that it was not done by compact and fraudulent convention; they were many of divers Languages, and farre asunder; nor yet by force and violence, because they were mighty and stronge, able to have made resistance [Shall come to seeke the Lord of hostes in Ierusalem] Typically, because at this time Gods Worship beeing only

Heb. Eundo  
gamus.

only there, all Converts were to reſort thither [*And ſo pray before the Lord*] as before *Verſe 21. Verſe 22.*

3. The Manner of their Conversion : which is ſo deſcribed, as the Jew, who thought himſelfe the peculiar People, and choyce Favourite of God, ſhould not thinke himſelfe diſparaged, and his glory eclipſed by the Acceſſe of the Gentiles into the Communion of the Church, but rather honoured thereby. Becauſe he ſhould be made the moſt honourable inſtrument of the others ſalvation. [*Thus ſaith the Lord of Hoſts, In theſe dayes*]

of the publication of the Goſpel [*it ſhall come to paſſe that ſeven men*] \* Many [*ſhall take hold out of all Languages of the Nations*] to whom the Goſpel was

\* Gen. 31. 41

Lev. 26. 26.

Iob. 19. 3.

preached [*even ſhall take hold of the ſkirt*] אַלֵּא *Ala*, or *Fimbria* : a ſmile from little Children, that catching hold on their Mothers garments, hang upon them, and runne after them [*of him that is a Jew*] even literally, and in the fleſh. For it is maniſeſt, that the Goſpel was preached, as firſt to the Jewes, ſo next by the Jewes to the Gentiles. Now it is alſo apparant, how the Gentiles ſtocked unto the Apoſtles, and other Jewes that brought them the glad tidings of Peace ; how they honoured, and dearly eſteemed of them, &c.

Pauls entertainment may be an Example of all the reſt. [*Saying, We will goe with you*] in the worſhip and ſervice of the true God. The Reaſon of all this Love and Honour given to the Jew, and of the Gentile's joyning himſelfe to him, is, [*For we have heard*] viz. by your preaching, [*that God is with you*] only rightly knowne and worſhipped among you Jewes, or in the Church ; but not among us who are ignorant idolatrous

Gentiles. *Verſe 23.*

**CHAP. IX.**

**H**is burden of the word of the Lord in the Land of Hadrach: and Damascus shall bee his rest: when the eyes of man, even of all the Tribes of Israel, shall be toward the Lord.

2 And Hamath also shall border thereby: Tyrus also and Sidon, though they bee very wise.

3 For Tyrus did build her selfe a strong Hold, and heaped up silver as the dust, and gold as the myre of the streets.

4 Behold, the Lord will spoyle her, and he will smite her power in the Sea, and she shall be deuoured with fire.

5 Ashkelon shall see it, and feare, and Azotus also shall bee very sorrowfull, and Ekron: for her Countenance shall bee ashamed, and the King shall perish from Azotus, and Ashkelon shall not be inhabited.

6 And the stranger shall dwell in Ashdod, and I will cut off the Pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominations from betwene his teeth: but hee that remaineth, even he shall be for our God, and hee shall bee as a Prince in Iudah, but Ekron shall be as a Iebusite.

8 And I will campe about mine house against the Armie, against him that passeth by, and against him that returneth, and no oppressour shall come upon them any more: for now haue I seene with mine eyes.

9 Rejoyce greatly, O Daughter Zion: shout for ioy, O Daughter Ierusalem: behold, the King cometh vnto thee, hee is iust and saved himselfe, poore and riding upon an Asse, and upon a Colt the Foale of an Asse.

10 And I will cut off the Chariots from Ephraim, and the horse from Ierusalem: the Bow of the battell shall bee broken, and hee shall speake peace vnto the Heathen, and his Dominion shall bee from Sea unto Sea, and from the River to the end of the Land.

11 Thou also shalt be saved through the blond of thy Covenant.



nant. I have looſed thy Priſoners out of the Pit wherein is no water.

12 Turne you to the ſtrong hold, ye Priſoners of hope: even to day doe I declare, that I will raiſe the double unto thee.

13 For I ſhall have kept as a Bow for me: Ephraims hand have I filled, and I have raiſed up thy ſinners of Aſſon, againſt thy ſonnes, O Gerea, and have made thee as a Gygant Sword.

14 And the Lord ſhall be ſeen over them, and he ſhall ſay, I will goe forth in the Lightning: and the Lord God ſhall blow the Trumpet, and ſhall come forth with the whirlwinds of the South.

15 The Lord of Hoſts ſhall defend them, and they ſhall de-voure them, and ſubdue them with ſing ſtones: and they ſhall drinke, and make a noyſe as thorow wine, and they ſhall be filled like bowles, and as the hornes of the Altar.

16 And the Lord their God ſhall deliver them in that day as the ſlacke of his People: for they ſhall be as the ſtones of the Crowne lifted up upon his Lumb.

17 For how great is his goodneſſe? and how great is his beautie: how ſhall make thy young men cheerefully, and new wine the maidens.

**V** We are come to the third Sermon, or Propheſie of Zacharie, contained in the 9, 10, and 11 Chapters, and is divided into theſe parts.

[1.] A Propheſie againſt the Enemies of the Iewes, with a Promise of the Churches defence, unto the 9 verſe of this Chapter. The Nations and Cities againſt which Deſtruction is threatned, are

1 The Land of Hadrach [The Burden of the Word of the Lord] or, The burdenſome Word, 2. A Propheſie of ſome burdenſome and heavey judgement to fall upon 3. Babel, The French, [le charge de la parole] not ſo fitly. 4. [in the Land] rather, Upon, or Againſt [of Hadrach] Not the name of a man, but of a place of ſome hie in Syria, not far from Hamath and Damafcus,

as appears by the Text. It is not mentioned in Scripture, except in this place; yet by all, except Iunius and Ierome, tis agreed, that it was some particular City or Region. R. David in this place thus Reports our of the olde Doctours,

מצאנו בדברי ר"ל חורדך רבי בניה אומר זה משיח שחיה חד לאומות ורך לישראל אמר לו רבי יוסי בן דורמסקית עד מתי אחא מעוות עלינו את הכחובים מעיד אני עלי שמים וארץ שאני מדמסק ויש ט

: מקום ששמו חורדך. We have found among the sayings of our Rabbines of blessed memorie, thus: Rabbi Benajah saith, This Hadrach is the Messias, because he is חרדך sharpe to the Nations, but רך gentle to the Israelites: to whom Rabbi Iosaie, the Sonne of Dormiskith, said, How long dost thou pervert the Scriptures? I testifie before Heaven and Earth, that I come from Damascus, and there is such a place, the name whereof is Hadrach. That conceit of Rabbi Benajah St. Ierome followes. Iunius reads it, [*In terram circumstantem eo*] according to the Syriake; but his Translation therein is rejected by Piscator: nor doth it follow, because a place is not found in other Stories; therefore there was none such. The Paraphrast renders it בארעה דרומא in the Land of the South, *Sed quare.*

2 Damascus [*And Damascus*] the chiefe Citie of Syria, *Esay 7.8.* whence the Israelites had beene often plagued by the incurfions and invasions of the Syrians, [*shall bee the rest thereof*] מנוחתו the Article referred not to ירוח but to דבר or משא Damascus also shall bee the rest of that burthenous Prophecie, *i. e.* That heauey punishment shall rest upon Damascus: Noting not a fleeting and light touch, but an abiding continuance of the iudgement upon it, as in its place of rest. See the like phrase of speech, *Psal. 125. 3.* *Esay 9. 8.* Before the Prophet proceedes to other Nations, hee sets downe a reason of Gods thus proceeding to punishment. [*When the eyes of man, as of all the Tribes of Israel, shall be*

toward

[toward the Lord] The Clause is ſomewhat of a doubtful conſtruction: Some take this **כִּי** paſſively, for Gods eye of Providence upon man: and then **כִּי** muſt be readred [for] not [when] And ſo, with Iunius, the French reade it, thus [For the Lord hath an eye upon man, and upon all the Tribes of Iſrael] *i. e.* Hee will puniſh others as well as his owne People: He that hath ſo ſeverely obſerved and chaſtiſed the Tribes of Iſrael, doth take as ſtrict notice of the offences of other Nations, the Enemies of his People, to puniſh them as ſharply. And this ſenſe is plaine, agreeable to the words, and context, ſhewing a Reaſon why theſe Nations ſhould not eſcape, from Gods revengefull eye which hee had over them, as well as over his owne People. The \* Targum alſo to the ſame ſenſe. Our laſt Translators take the words actively, for mans turning of his eyes & heart towards the Lord, and ſo render (**כִּי** when) to ſignifie the Time when God will execute his judgments on theſe Nations, *viz.* when the eyes of man, as, *i. e.* of all the Tribes of Iſrael, ſhall be toward the Lord: **לִיהוּה** looking unto him for ayde and helpe againſt all their Enemies; and converting, as their eyes, ſo their hearts, to him by true Repentance. Thus Kimhi, The eyes of man in thoſe times ſhall bee **לֹא לְאֱלֹהִים** *i. e.* to the Lord, not to their Idols and Images. Or thus, When the eyes of man, *i. e.* of the Gentiles, ſhall be towards the Lord, as the eyes of the Tribes of Iſrael. But the times of the Gentiles Conſervation and Deſtruction of theſe places here named, agree not. Beſides, in theſe Interpretations, the turning of **כִּי** (when) and **כִּי** (as) is not ſo naturall: Wherefore I rather chooſe the firſt ſenſe.

3 Hamath, which ſhould beare a part in this puniſhment. [*And Hamath*] **חֲמַת** Whether a Citie or a Region? The Scripture ſpeakes of both. A Citie of this name there was in Nepthali, mentioned *Iſa. 19. 35.* yet writen with ſome difference **חֲמַת** Hammath, not Hamath,

אֵין עֵינַי \*  
עַל יִשְׂרָאֵל  
וְעַל כָּל  
שִׁבְטֵי יִשְׂרָאֵל  
[Pouvoir quel  
Eternel a l'  
œil ſur les  
hommes &  
ſur toutes les  
tribus d'Iſrael]

\* אֵין קָדַם  
וְגַל  
עֹבְדֵי בָנִי  
אֲנֹשִׁים  
אֲחֵרֵי  
בָכָר  
שְׂבִינִים  
יִשְׂרָאֵל:

\* For it is  
most likely the  
Snes went not  
so farre as the  
Countrie of  
Mamath which  
lay beyond  
Libanus.  
\* Orak. Thesa.  
Geog. verbo  
Emath.

Hist. lib. x. cap. 5.  
§. 17.  
Ptolom. Afric.  
Tab. 4.  
Voss. lib.  
Mans.  
Geog.  
Mans.

\* Ezek. 48. 1.

\* Num. 34. 11.

Hamath. but *Numb. 34. 11.* the same place is called  
and written as here *MDI*. It was a Citie of note, and  
lying hard upon the border of the Tribe of Asher, was  
not farre from Sydon and Tyrus; founded by Hamath,  
one of the Sonnes of Canaan, *Gen. 22.* St. Ierome,  
who maketh \* two Hamaths; the Great, called Antio-  
chia, upon Orontes, and the Lesse, called by Antiochus  
Epiphania, situated betweene Apamia and Emefa,  
understandeth by Hamath in this place, Epiphania.  
(*Hamath Civitas est, faith he, Syria cales, qua ab Antiocho  
Epiphania dicta est*). And this Emath or Hamath hee pla-  
ceth in the Tribe of Naphtali. But hee is therefore  
justly taxed by the learned Knight, Sir Walter Raleigh,  
\* who makes it apparant, that Epiphania can no waies  
belong to Naphtali, the Provinces of Loadicene and  
Libanica lying betweene it, and any part of the Holy  
Land. Besides, hee is deceived in making Epiphania  
to bee a Citie of Caelosyria: which beeing a Province,  
lying in the hollow Vallies betweene Libanus and Anti-  
libanus, hath Libanus for its furthest North bound.  
Now Epiphania lyes yet a great way further to the  
North, as it is apparant by Ptolomie.

The Countrie of Hamath is that Region which lyeth  
to the North East of Libanus, and boundeth \* North  
upon Damascus. The Region wherein Riblah stood,  
where Pharaoh Necho slew Iehoshaz, and Nebuchad-  
nezzar the Iewish Captives, *2 Kings 23. 33. & 25. 6.  
20. 21.* Which Ribla, faith Iunius out of the Ierosoly-  
mitan Paraphrast, \* was Apamia. It was this Countrie  
whereof Tohu was King, who sent David Presents  
after his Victory over Hadadezer, King of Zobah, who  
was his neighbour, and had warre with him, *2 Sam. 8. 9.*  
Which Zobah is that that is called Atam Zobah, *Psal.*  
*60. 1.* And is, according to Iunius Translation, placed  
in Chamarah, *1 Chron. 18. 3.* [*Regem Tzioba in Chamarah*]  
But by our Translators tis well rendered; not (in) but  
(unto Hamath) in man. tis. David pursued him so far.

For

For theſe two Kings Tohu and Hadadezer, bordered upon one another, but did not lye one within another. It was this Countrey that was the Northermoſt Border of the Land of Canaan, as is plaine by Iofhua, *Cap.* 13. *verſe* 5. where Hamath lyeth Eaſt-ward from Lebanon, and Baal-gad under Mount Hermon. But Hamath in Naphtali lyeth South-weſt from both. And of this Hamath Moſes ſpeaketh, *Numb.* 34. 8. for by comparing this place with *Iofhua* 13. 5. and *Ezek.* 47. 15, 16. and 48. 1. it is apparant, the North borders of the Land of Canaan ſtretched a great way farther than \* Hamath in Naphtali. And it may be, that this Land of Hamath is meant, 1 *Kings* 8. 65. where Salomon made a Feaſt for Iſrael, from the entring in of Hamath to the River of Egypt, *viz.* Sihor; this the moſt Southerly, that the moſt Northerly bounds of Canaan, both at that time in Salomons poſſeſſion, 1 *Kings* 4. 21.

See alſo *Exod.*  
23. 31.  
*Deut.* 11. 24.  
& *Amos* 6. 2.  
14.

Now whether of the two bee here meant, tis ſome-what uncertaine: But I take it, that the Land of Hamath is here ſpoken of, rather than the Citie before mentioned (unleſſe there were ſome other great City in Hamath, of the ſame name with the Countrey) becauſe that had beene the place wherein the Iewes Enemies had executed part of their crueltie againſt them; and becauſe it borders upon the Province of Damascus: And ſo that beeing after this, was next to the burning, according to the next words, [*ſhall border thereby*]

הַנִּבֶּל כִּהָּ reſerre the Article to דַּמָּסְק, and the ſenſe is plaine, Hamath lyes nigh unto Damascus in place, and it ſhall fare the worſe for its neighbour-hood; the puniſhment that lights on Damascus, ſhall fall alſo on it. Yet concerning that Citie in Naphtali, it may be that the Naphtalites never gate it into their Poſſeſſion, no more than the Aſherites, their neere Neighbours, could winne many ſtrong Cities, that were in their Tribe, from the Phenicians, eſpecially Tyrus and Zidon: and as theſe, ſo Hamath, not farre from cyther, might ſtill continue



in the Phœnicians possession, who were no kind friends to the Iewes; and therefore should now smart for it. Then *quære ult.*

\* Ezek. 26. 2.  
28. 14.

\* Some read,  
[Because they  
are wise] i.e.  
Cunning and  
crafty Mer-  
chants, to cou-  
sen others.  
Which  
brought a  
plague upon  
them,

4 [Tyrrus and Sidon] two famous Sea Townes of Phœnicia, given to the Tribe of Aſſer; but still posses-  
sed by the Naturals. These used much \* proud, insol-  
ent and cruell dealing towards the Iewes, in the time  
of the Desolation of their State: Wherefore God  
threatens Revenge, which they should not escape:  
no, [\* though it be very wise] viz. Tyrrus the chiefe City,  
or rather [though each of them be very wise] כִּי חִכְמָה  
מִנָּה, the singular Number distributively; as the  
French [*chacune d'elles*] by a common Hebraisme.  
The effect of the words, is a kinde of eironicall deri-  
sion of these Phœnicians Wisedome and Policie, for  
the upholding of their State against Invaders; which  
yet should not helpe them a whit. See the like Mocke,  
Ezek. 28. 3, 4, 5, 6. where wee may see how arrogant  
they were, especially Tyrrus. Wherefore the Prophet  
proceedes on in a further Declaration of the judgement  
of Tyrrus, shewing

1. Her Confidence, which (besides her Wit  
and Policie before named) stoode upon two  
things:

1 Fortification and Munition [*And Tyrrus  
did \* build her selfe a strong Hold*] Fortified  
the Citie and other places about with Military  
Defence. And how strong Tyrrus was, even by  
its naturall situation, is well knowne.

2 Money, the other finew of Warre. Their  
great plenty of Gold and Silver is described  
Hyperbolically, by such things as are most  
numberesome, and easiest, and cheapest got to-  
gether [*and heaped up Silver as the dust, and fine  
Gold (זָהָב) as the mire of the streets*] Which  
Abundance of Treasure, it was not hard for  
the Tyrians to gather together, considering

וחיבן צור  
בצור

*Paron: majis  
elegans.*

the long and great Trade which all Nations of the World uſed there, as is largely deſcribed, *Ezek. 27. Verſe 3.*

2. Her Ruine: neyther Wit, nor Wealth, nor Strength ſhould ſave her. [*Behold, ſaith the Lord*] by his Instruments [*will caſt her out*] viz. of her inheritance and great wealth יורשנה *Expellet eam hereditate, or Pauperem reddet.* Which Tranſlation (me thinkes) fits well to this place [*will make her Poore*] in oppoſition to her great riches wherein ſhe truſted. So the French [*l'appauvriſſa*] And Rabbi Schelomo לטון כוריש ומעשיר יורשנה, in that ſignification which the Word hath, 1 Sam. 2. 7. [*And he will ſmite her power in the Sea*] i. e. Though ſhee be ſeated in an Iland, very difficult to bee beſieged and approached unto: yet ſhall ſhee not bee impregnable; meanes ſhall bee found to beſiege and take her, notwithstanding all the ſtrength of reſiſtance that can be made. as after it fell out. And this is ſpoken in oppoſition to her ſtrength, which ſhould be vanquiſhed by taking of the City. But this is noted, She ſhall bee burnt too, [*and ſhee ſhall bee devoured with Fire*] eaten up, i. e. conſumed: a Metaphor from ravenous Beaſts. This burning of the Citie is added Emphatically; Tyruſ was ſeated in the middeſt of the Waters, yet ſhee ſhall be devoured with Fire. Nothing ſhall quench where God kindles the Flame. *Verſe 4.*

5 The Philiftines, who dwelt along the Sea Coaſt Southward of Sidon and Tyruſ, from whence this ſtorme was next to come upon them; who alſo had evermore bene the Jewes bitter Adverſaries. The Philiftines puniſhment is expreſſed,

1. In the particulars, what ſhould befall each principall Citie of that Coaſt,

1. Before the judgement did actually light upon them, and that was a great aſtoniſhment and

and trouble in the State, when they saw danger towards them, and no helpe for them; expresse in the troublous affections of

1. Feare [*Askelon shall see it*] viz. the Destruction of Damascus, Hadrach, Hamath, and the Phœnicians [*and feare*] the like to fall upon her.

2. Sorrow [*Gaza also shall see it and be very sorrowfull*] like a Woman in Childe-birth, (חוויל) for the inevitable Ruine that is coming upon her.

3. Shame, being left destitute of such succour as they hoped for [*And Ekron for her expectation*] <sup>b</sup> מִבֶּטַח *scilicet*, of ayde and assistance from the Tyrians and Sidonians, their Friends and Neighbours, [*shall bee ashamed*] beeing deceived of such helpe as shee looked for from her potent, but then impoverished Friends, who could not save themselves, much lesse helpe others. Iunius and the French reade it thus [*\* For her expectation shall make her ashamed*] with some difference in the words, none in the sense. These Affections, ascribed to the severall Cities, are yet to bee understood of all in common, as also in the next Clauses.

2. When it was actually executed on them. And then a triple Punishment should fall on the Philistims,

1. Dissolution of their State and Government [*And the King shall perish from Gaza*] i.e. the Governors and Governement, the State and Libertie of their Common-wealth, shall be overthrown.

2. Dispeopling of their Cities and Country of the naturall Inhabitants, [*And Askelon shall not bee inhabited*]. The Inhabitants beeing wasted

<sup>a</sup> Esay 20.5,6  
<sup>b</sup> with segol  
under מ,  
usually tis

מִבֶּטַח

it may be here  
it comes by an  
unusual Crasis.

מִבֶּטַח

מִמִּבֶּטַח

\* And the  
Targum also

אֲרֵי בְּחִיחָה

מִבֶּטַח

יְרוּחָנִיָּה

i.e. Quia pudes-  
facta est ob do-  
mum fiducia  
sue.

waſted by Warre, or carried Captive. *Verſe 5.*

3. Bringing in of Forreiners, to dwell and rule in place of the Naturals [*And a Baſtard*] ממוֹר

*Spurius*, A Baſtard borne of a Whooſe, *Dent. 23. 2.*

thence, by a ſimilitude, applied to \* Strangers and Forreiners, *Alienigena*, *ἐκκλιστος*, who, beeing not

home-bred and naturally deſcended, doe, like

Baſtards in a Familie, intrude upon the Right, and

Inheritance of the true and naturall Inhabitants of

a Countrey. And Forreiners, that thus poſſeſſe ano-

thers Countrey, are no leſſe infamous and odious

to the Naturals, than Baſtards are to lawfull Chil-

dren. [*ſhall dwell in Aſſhad*] otherwiſe called

(Azotus, *Aſſr 8. 40.*

2. In the Generalitie, [*And I will cut off the Pride*

*of the Philiftims*] their Wealth, Strength, and all other

things that made them ſwell with Pride and Inſolencie

againſt their poore Neighbours the Iewes. Now, touch-

ing the fulfilling of all theſe forementioned threatnings,

the doubt is, of what timeſt the Prophet here ſpeaketh.

Two opinions there are: 1. That this is to be under-

ſtood of the Expedition of \* Alexander the Great,

who over-ranne all theſe places here mentioned, beſie-

ged and tooke the Cities, placed and diſplaced Colo-

nies; as it is moſt apparant in the Hiſtorians that have

wrote his Actions. 2. That the Prophet here meaneth

the Victories and Conqueſts which the Iewes ſhould

make of theſe Nations, who, whiſt the Perſian State

was embroiled by Alexander, and that the Syrian and

Egyptian Kings, the Succeſſors of Alexander, contended

one with another; gate ſomething in the ſcuſſing:

and, as they grew ſtronger, wanne many Cities from

the Philiftims, Phœnicians, Syrians, Samaritans, and

others. The Prophets, Zephaniah, *Chaps. 2. 4. & ſequ.*

and Obadiah, *Verſe 20.* ſeeme to ſpeake very plaine of

the Poſſeſſion of the Countrey of the Philiftims, and

Sea-coaſts of Phœnicia, by the Iewes that ſhould re-

turne

\* So the Heb.  
Expoſitors

עם נכרי

ממוֹר.

And,

זר ונכרי

ממוֹר.

\* And ſo ſome  
underſtood  
that of the  
Baſtard in  
Aſſided pro-  
perly, Alexan-  
der being a  
Baſtard, by his  
Mother  
Olympia's  
confeſſion.  
*Iuſtin. Lib. 11.*

Zach. 2. 9.

turne from Captivitie. In Stories it appears they did,  
 1. *Mac.* 5. 2. *Mac.* 12. *Ioseph.* 1. 4. *Antiq.* c. 11. *Egesopp.*  
 1. c. 18. And thus Sanctius understands this place, with  
 the Hebrew Commentators, Kimchi, R. Isaach, and  
 Aben Ezra, on the place; and the Chaldee Paraphrast,  
 who renders it thus, ויתרבו ביה ישראל באשדוד *i. e.* and the house of Israel  
 shall dwell in Ashdod, who shall bee there as strangers.  
 I suppose, wee shall take the surest way, to understand  
 this Prophecie of all the time after Zacharie till Christ:  
 wherein, partly by Alexander and his Successours, and  
 \* others; partly by the Jewes, all these Places were tho-  
 roughly plagued with Warre and Calamities. And so  
 Iunius takes it.

\* For Sidon  
 was taken by  
 Artaxerxes  
 Ochus in the  
 tenth yeare of  
 Philip of Ma-  
 cedon, a great  
 while after  
 this time.  
*Diod. Sicul.*

Thus wee have Gods judgement against the Enemies of  
 the Church: next we shall see, how God in judgement re-  
 members to shew Mercie, in a double respect:

1. To his Enemies, of whom a Remnant shall bee  
 saved, according to Grace. Instance is given in the  
 Philistines; but understand it of all. [*And I will take  
 away the blood out of his mouth, and his abominations from  
 betweene his teeth*] *i. e.* His Murders, Crueltie, and Ra-  
 pines; meant by Blood: and his Idolatries; meant by  
 Abominations. שקצור for Idols are often so termed,  
 as 2 *King* 23. 13. *Ezek.* 20. 7. Ribera understands that of  
 Blood, to be the bloody sacrifices offered to their Idols.  
 Now these things should be taken away, *i. e.* pardoned,  
 and also reformed by the Preaching of the Gospell,  
 which should plucke away these Abuses out of the  
 Mouth and Teeth of the Philistines: Metaphorically,  
 to shew the Nature of Sinne, which is like Meate and  
 Drinke to Sinners, who are as unwilling to part with  
 their Wickednesse and Idolatry, as to have their Meate  
 pluckt out of their Mouthes, which they hold fast be-  
 twene their Teeth. And this (I take it) is the meaning  
 of that (out of his Mouth) and (from betweene his  
 Teeth) if wee follow this Interpretation of the Place,  
 touching



touching the Conversion of the Remnant of the Philiftines, whereto Iunius, Piſcator, Ribera, and \*Aben Ezra, incline. [*And hee alſo ſhall remaine, or, be left; or, be reſerved (as the French, ſervir ſervir) unto our God*] וְנִשְׁאָר נִם חֵרוֹם ל' i. e. Even of the Philiftines, and Enemies of the Church, ſome ſhould be left, upon whom God would ſhew his Favour in their Conversion and Salvation. [*And ſhall be as a Governour in Iudab*] i. e. accounted as one of the People of God; and that, not of the meanest Ranke, but as a Captaine, or chiefe Man in the Church [*And Ekron*] Synecdochically, The Philiftines ſhall be [*as a Iebuſite*] who were not utterly expelled out of Ieruſalem, but dwelt among the Iewes, and among them many were converted; as principally Araunah the Iebuſite, 2 Sam. 14. 16. unto whom, Iunius thinks, Alluſion is here made. Thus the converted Philiftines ſhould bee, not as Strangers, but as Citizens of chiefe note in the Church of God.

Yet, me thinkes, all things being conſidered, another Interpretation of this Verſe may ſeeme as probable: viz. To underſtand it of Gods Mercie to the Iewes, in giving them deliverance from their bloody Adverſaries; and not onely ſo, but Rule and Authoritie over them.

[*I will take away his blood out of his Mouth, and his abominations from betweene his Teeth*] I will deliver the Iewes, who were an abomination to the Philiftines, alwaies hated and abhorred by them; and of whom being now weake and poore, the potent Philiftines thought to make a \* bloody Prey, and (like ſavage Beasts) to teare them to peeces: God would now reſcue his People from their Teeth and lawes, when in their imagination they had even ſwallowed them up.

[*But hee*] or, [*And hee*] there is no neceſſity to tranſlate But, in this place, implying ſome kinde of oppoſition betweene this and the former Clauſe, where there is none, but an addition of another benefit of Prerogative, to the former of Deliverance. [*And hee that remaineth*]

\*דמים  
שחיח  
אוכל דם  
חרוני  
ישוב  
לעבודת  
חש  
וסקוציו  
חטומת  
שחיח עם  
פלישתים  
אוכל  
רמו  
לעבודה  
ורה :

\* For, ſaith Ab. Ezra, and Sanctius agrees with him, theſe Philiftines did according to the ſavage cuſtom of thoſe times, eat of the fleſh and drink of the blood of their ſlaine Enemies. See Sanct. on the 15. of the Aſſis.

remaineth] ונשאר making a distinction and pause at that Word. That is left, not of the Philistims, but of the Iewes, after their miserie and vexation which the Babylonians, and these Philistims, with other Nations, have brought upon them, [Even bee] גם חויה even that poore ignoble and contemptible Remnant of the Iewes [shall be for, or, unto our God] לאלהינו i. e. in his Care, Protection, Favour, and high account, [and bee shall bee as a Governour in Iudah] not onely of highest Ranke and chiefeft Esteeme with God, as Princes and Captaines are in a Common-wealth, but also (which, I take it, is especially meant) shall bee free, and have Command and Rule over others, like the ancient Governours of Iudah, the Kingly Tribe; albeit the Iew had beene now a long time a servant himselfe. [And Ekron as a Iebusite] i. e. a slave and tributary למס עובר and one appointed to Destruction, as the Iebusites and the rest of the Canaanites were. And this Interpretation runnes smoother, and more agreeable both to the first Clause, the Phrase whereof implyes manifestly a Deliverie of a Prey, out of the Power of the wilde Beast, i. e. Potent Enemies, rather than eyther Pardon, or Punishment of sinne; and also to that Opposition, which is apparant in the second Clause, betweene him that Remaineth, who should bee as a Ruler &c. And Ekron also shall be as a Iebusite. Both bee not meant of the same. and (And) here might well have been rendred (But Ekron as a &c.) *Ergo quare.*

2. To the Church, which should be preserved in safety among so many invasions as were made upon the Territories round about them: Gods Protection of his People is set forth

1. By the Manner of it; Twas Armies and Hostilitie that his People might feare: God would finde means of Deliverance proportionable to the danger, [I will encampe] opposing my \* power, as an encamped Army, against the Enemy, [about my house] the Temple

שכינתי

יקרי

praesentiam glorie mee, saith the Paraphrast

Temple, i. e. the Church, for which ſake the State is preſerved, [*Be cauſe of the Armie*] ſcil. of the Enemie. For thoſe that ſacked the Countrey about Iudæa, when they invaded them, bare as little good will to the Iewes; as appeares by Alexander, whoſe purpoſe of beſieging Ieruſalem was ſtrangely altered, beyond his intent. [*Be cauſe of him that paſſeth by, and him that returneth*] namely, the Enemie ranging up and downe the Coaſts, to and fro with his Armies. Whether here be intimated ſomething of Alexanders voyage, who paſſed by Iudæa into Egypt, and to Ammons Oracle with his Armie, and thence returned to Perſia by the ſame way, not hurting the Iewes; or ſomething about the many Expeditions of the Seleucidæ and Lagidæ, to and fro from Egypt to Syria, and backe againe, among which hurly burly the Iewes State ſtood faſt, though ſometimes a little ſhaken; I dare not ſay: it may bee both thoſe and all other the like dangers are here generally comprized.

2. By the Effect of it, Safety from the Power of the Oppreſſor [*And no Oppreſſor ſhall paſſe through them any more*] How this Claufe ſhould be conſtrued, is doubtfull. גב here rendred Oppreſſour, is properly an Exactor of Tribute, Debt, or Labour: and ſo the Seventy turne it ſometime φορολογος, ſometime ἐργασιαρχος, as Exod. 3. of the Iewes Taske-maſters in Egypt. Now becauſe thoſe three things are many times impoſed and demanded againſt right and equitie, therefore the Word very uſually ſignifies an Oppreſſour. Further, in regard the power of impoſing Tribute belongs to the Prince, it is ſometime uſed in that ſignification for a Ruler or Governour; and by the Paraphraſt ſo rendred here, שולטן *Dominus, Princeps*, and in divers other places. Shall we then take it in this ſenſe, That the Iewes, now freed from Captivitie, ſhould bee no more under the government of forraine Princes, oppreſſing them with Tributes and Exactions? If wee conſider the Story of times ſucceeding the Captivitie, it is apparant, that

the Jewes, though freed from Captivitie, yet were not freed from their Subjection to the Monarchs of Persia, as long as they stood. They payd Toll and Tribute, as their Subjects; though yet herein was some part of Libertie, that as they used their owne Lawes, so they were governed by men of their owne Nation, as Zerubabel, Ezra, Nehemiah, and the High Priests after them, not by Persian Satrapaes, sent thither for that purpose. Vpon the dissolution of that Monarchie, the Jewes ran the same Fortune that other smaller Provinces did, being shared among the Successors of Alexander. And though at that time they (no doubt) might well have afforded to attempt a revolt, and free themselves, as haply some other Provinces did at the overthrow of the Persian State, and destruction of the Græcian Empire after Alexanders death: yet beeing a weake and small Territorie, impoverished and broken by their Captivity, and also lying in the mid-way betweene two potent Kingdomes of Egypt and Syria, they were driven to put themselves into the Protection of one of them. And yet they were safe on neither side, by reason of the hot Warres betweene those Northerne and Southerne Kings; and so if they held with one side, they were judged Enemies on the other. Whence it came to passe, that they were put to continuall vexation, their Countrey much harried, the Citie often seized on by force or feare, the Temple sometime polluted, many Massacres committed upon the Inhabitants, Idolatry sometimes established by force, Tribute imposed upon the Countrey, with other Miseries, during most part of the time that these Syrian and Egyptian Kings reigned and contended. And after that both were broken in pieces by the iron teeth of the Romanes, themselves set foote in Iudæa, and made it a tributary Province, till its utter desolation; which also they governed by Præsidents that were Romanes borne. And then was the supreme Governement of the State administr'd by the Romanes Deputies

Deputies, not by the Naturals of the Countrey, who, till that time, were chiefe Rulers of the Jewiſh Affaires, though with ſome reference and ſubordination to one forraine Prince or other, for the moſt part. For ſometimes alſo they defended themſelves as a free State, fought againſt their Enemies, over-came them, and alſo much enlarged their State and Territories. Wherefore I take it, that ſuch a kinde of Oppreſſion is here underſtood, as the Jewes had formerly felt; namely, who ſhould utterly ruinate the Countrey, and carry away the People captive, as the Aſſyrians had done. And ſuch a one ſhould paſſe thorough them [*no more*] i. e. not a long time, or, with condition, ſo long as they were obedient to God: for ſo that Phraſe is often to be taken in Scripture.

Now this is true, that though the Jewes State had many fore plunges, yet it held up its head, was honourable, and flouriſhed, even among ſo many Afflictions; and for the ſpace of almoſt five hundred yeares, till a few yeares before the coming of Chriſt, had Lawes and Governours of its owne, and was, in a manner, a free State, though in dependance upon others. And therefore when the Romanes had ſwallowed Syria and Egypt, yet they yeelded not, but upon conqueſt: And after Chriſts time thought themſelves ſtrong enough to rebell, which wrought their finall Ruine. If this be not the meaning, I know not what to ſay of it; it were a labour worth the undertaking, to compile a ſhort Hiſtory of the times from the Captivitie to Chriſt, comparing the paſſages of Story with the Prophecies: It would give much light, eſpecially to the three laſt of the ſmaller Prophets. Story is yet very defective in this particular.

3. By the Cauſe of it; Gods favourable reſpect unto his People and Church [*For now I have ſeene \* with mine eyes*] ſcilicet, their Captivitie and grievous Afflictions paſt, and now my favour ſhall be ſhewed unto them for

\* Taken good notice of it.



the time to come. See the like Phrase *Exodus* 2. 25. And the Paraphrast to the same sense, אָרִי כֵּן גָּלִיתִי : גְּבוּרָתִי לְאוֹשְׁבָיו לַחֹן : i. e. For I have now revealed my power to doe them good. That conceit of Aben Ezra, that these are the Prophets words, saying, that he had now seene all this in a manifest Vision, is not worth the mentioning or confuting.

[2.] A Prophecie of the Comming of Christ, of his Kingdome, and the manifold benefits which the Jewes had, and should enjoy by that expected Messias. And it is fitly annexed to the former Prophecie, to shew them by what meanes, and from whom, all comfort was to bee expected. This Prophecie, full of much difficultie, reacheth to the end of the tenth Chapter from the ninth Verse of this, containing a large Description of the Times of the Messias, of the Nature and Benefits of his Kingdome and Government. The Parts of the Prophecie are,

1. A Promise of the speedy comming of the Messias, whose approach should bee in that qualitie under which they expected him, viz. as a King. The Prophet sets it downe Emphatically [*Behold, thy King*] i. e. the Messias, who shall be a King, though of another kinde, than the Jewes imagined [*commeth unto thee*] very shortly : hee is even as it were upon the way, and will bee here speedily, appearing in the flesh. And hee amplifies this by the Effect, which the Hope and Promise of Christs comming, should worke in the hearts of his People, viz. Singular joy and rejoycing, notwithstanding the present Miseries which now lay heavie upon the Church [*Rejoyce*] and that [*greatly*] [*O Daughter of Zion*] the Church, [*\*shout*] make an open Declaration of the joy thou conceivest [*O Daughter Ierusalem*] eyther Synonymicè, to the former, the Church, or haply, the State : for both have singular Benefit by Christs Kingdome. and generally CHRIST is all our joy.

2. A three-fold Description,

I. Of

1. Of the Perſon of the Meſſias, what a manner of King hee ſhould be whom they expected: Hee is deſcribed by three moſt excellent Properties of a good King;

1. Juſtice, [*He is juſt*] moſt ſtrict and equal in his Governement, not favouring his People in their offences. See *Eſay* 11. 3, 4, 5. & 9. 7. *Exod.* 23. 21.

2. Protection and Safeguard of his Subjects [*And having ſalvation*] נוֹשֵׁעַ not taken paſſively in Niphal, for *Servatus*, but actively for the ſame that מוֹשִׁיעַ *Servator*, a Saviour: So rendred by the Paraphraſt וּפְרוֹק & *Liberator, Salvator*. See *Mat.* 1. 21. Some turne it, [*and ſaved himſelfe*] And ſo the French [*Et qui ſe garentit de pau ſoy meſme*] which is true, that his owne Power ſaved himſelfe from being overcome by death, &c. but yet this rendring is too narrow for the ſenſe. That conceit of Aben Ezra, [*He is juſt, and by his juſtice, וְיָחִיָּה נוֹשֵׁעַ מִחֶרֶב גּוֹג וּמָגוֹג hee ſhall bee ſaved from the Sword of Gog and Magog*] is a Jewiſh dreame of Chriſts temporall Kingdome.

3. Humilitie, [*lowly*] עֲנִי *afflictus, humiliatus, pauper*, *Mat.* 21. 5. and the Seventie *εἰσὶν*, עֲנִי *Humilis, Mansuetus*, Mecke. The firſt Interpretation of the word reſpects the Povertie and Meaneſſe of Chriſts outward ſtate: and ſo the Paraphraſt takes it [עֲנִי *Afflictus*] Junius and our old Tranſlators, [*Poore*] And the French [*Abjeſt*]: The ſecond Interpretation reſpects the inward Lowlineſſe of Chriſts heart; as farre from Pride, as his State was from all Pompe: And ſo our new Tranſlators take it, according to *Matthew*. Let us take it in both ſenſes: for both agree to Chriſt, who was both poore and humble, A King, quite of another Condition, than the magnificent and proud Monarchs of the World are. This lowly Mind and meane Eſtate of the Meſſias, as it appeared through

the whole course of his life, from his birth to his death ; so was it then very remarkable, when, above all other times, hee seemed to take greatest State upon him, namely, when hee made his solemn Entrance into his Citie of Ierusalem ; which is here fore-shewen unto Zacharie by the Prophecicall Spirit. For, albeit at that time the Acclamations and Honour the People gave unto him, as unto a King, were not small : yet, in regard of outward Magnificence, they were farre inferior to the Pompe and Statelinessse, which earthly Potentates make at their Entries into the head Cities of their Kingdomes. The Manner of his Entrance, in all humble and lowly sort, is set forth by one speciall Circumstance of it, *viz.* the kinde of Beast that hee should ride upon, [*And riding upon an Asse*] not carried in a Triumphall Chariot, or on some stately Courser, or on a Mule, as the fashion of Kings, \* before and then, was, especially in greater Solemnities : but on an Asse, a poore silly Beast. Tis true, that the riding on an Asse was a Custome not dishonourable, but used even by such as were Princes and great Men ; as *Iudg.* 5. 10. [*Speake yee that ride on white Asses, yee that sit in judgement, &c.*] And the thirty Sonnes of Iair, *Iudg.* 10. 4. with the forty Sonnes and thirty Nephewes of Abdon, *Iudg.* 12. 14. are said to ride upon so many Asse-Colts : likewise 2 *Sam.* 17. 23. of Achitophel, a great Counsellour of State ; and 2 *Sam.* 19. 26. of Mephibotheth, a Kings Sonne : yet I suppose it to be probable, that at this time that old Custome was almost worne out : And though meaner men did use the Asse, both for Travell and Labour ; yet that the Princes and Kings of the Jewes for a long time, especially such as they had after the Captivine, did imitate the Customes of all Nations, and used the more comely and gracefull Creature

\* 1. Reg. 1. 33.

Creature the Horſe. However, Chriſts Manner of riding was certainly farre from King-like Magnificence, even in regard of the Beaſt he rode on: the rather, becauſe it was not an Aſſe bred up a purpoſe, and fitted for the Saddle, but a wilde Colt, following his Damme, labouring in the yoke,

[\* and upon a Colt the Foale of an Aſſe] עַר בֶּן \* Even.

חֲנוּת Pullum filium Aſſinarum, that is, as the Chaldee, בֶּר אֲחָן Filium Aſina, turning the plural by the ſingular: and ſo Matthew 21. 5.

πῶλον ὁνὸν παύριον, Pullum natum Aſina ſubingi, uſed to the yoke. And out of this Tranſlation of Matthew Junius and Pſicator give the Reaſon, why this Foale is ſaid to bee natus Aſinarius; Becauſe of his running after two Aſſes coupled together in one yoke, whereof one was his Damme. Now this

Clause is, \* as I take it, but an Exegetis of the former, ſhewing what manner of Aſſe it ſhould bee that Chriſt would ride on, namely, not one ready tamed and trained to the ſaddle, but a young wilde

Colt, whereon never man ſat: wherein, as there was a neglect of all curioſitie and ornament, ſo was there ſome Demonſtration alſo of Chriſts

power over the Creature. Claſcente gloria inter humilem ſimplicitatem. Whereas Sanctius, after many others, take theſe two Clauſes ſeverally, and make, that Chriſt firſt rode on the Damme, then on the Colt. No ſuch thing appears by the \* Evange-

liſts, where the accompliſhment of this prediction is related: Three of them mention nothing but the Colt; and the Circumſtance which they adde [whereon never man ſat] implies that Chriſt rode

onely on him. And though Matthew ſay, that both were brought and covered with garments, ſcilicet, that Chriſt might chooſe whether he pleaſed; yet

its like one went lire, the way being ſo ſhort that Chriſt went, about a mile and a halfe. That

Mystery

\* Even.

\* That is, ſaith Kimchi,

בֶּן אֲחָן

חֲנוּת

according to that Iudg. 12. 7. He was buried

בְּעָר

that is,

בְּאֶחָד

מֵעָר

in one of the Cities of Gilead.

\* So Kimchi,

כִּמְכִי

חֲנוּת

בְּמִשְׁ

ie. Repetit rem

diverſis verbis.

The like re-

petition ſee

Iudg. 8. 19.

& paſſim.

Gen. 49. 11.

\* Matth. 21.

Mark. 11.

Luc. 19.

Ioh. 12.

Mystery which many make to bee contained here, that by the Asse was meant the Iewes, by the Colt the Gentiles, and by Christs riding of both, his Dominion over all, is a conceit which was merrily made by some Ancients : but they that in good earnest maintaine it for a truth, have too much of the Beast,

Further this manner of Christs Entrance, as it shewed his Humilitie, so doth it also imply his Peaceableness : The Asse is a Beast used in Peace, the Horse for Warre. Rabbi Kimchies words are worth the setting downe; Hee rode on the Asse, לא מחכרון שחר כל העולם יחיה ברשותו ולא מענוח : ועוד לחירות כי לא יצטרכו ישראל לסוסים ולרכב : that is, Not for want, for all the World is in his Dominion ; but out of Humilitie : and further, to shew that the Israelites should have no neede of Horses and Chariots ; as it followes in the next Verse.

And this of the Description of his Person by his excellent qualities, whereby he is differenced from the unjust, destroying, and proude Monarchs of the World, such as had afflicted the Iewes State : the next is the Description,

2. Of the Kingdome of the Messias : what manner of Governement they should expect : Not a Temporall Rule, as they hoped for, but a Spirituall. Which is yet closely carried, lest the Iewes, in this their Miserie, might take offence at it. Now this his Kingdome is described,

1. By the Meanes that should bee used for its Establishment and Propagation : which are set downe

1 Negatively, Not by outward Force. By denying the use of all Instruments of Warre, [And I will cut off the Chariot of Ephraim] i. e. Israel [and the Horse from Jerusalem] out of Iuda



Iuda [*and the Battell Bow ſhall be cut off*] i.e. *Synecdochis*, No Engine of Warre whatsoever ſhall bee of uſe in the Spirituall Kingdome of Chriſt, typified by Ephraim and Iuda; Chriſt ſhould rule over all the Tribes, and defend his Church, but not by force of Armes: Nor were the Iewes to thinke, as they vainely did, that under the Meſſias they ſhould become Emperours of the World, and bring all Nations under ſubjection of the Iewiſh Crowne, by power of their victorious Armes. No, the Chariot, the Horſe, the Bow, all Earthly Weapons ſhould have no force to preſerve and enlarge Chriſts ſpirituall Empire over mens hearts and conſciences. See *Eſay* 2. 4. *Micah* 5. 12. *2 Cor.* 10. 4. 5. 6. Further, this may imply, that as outward Force cannot helpe forward, ſo it ſhall not hinder the Kingdome of Chriſt.

2. Poſitively, by the power of Preaching the Goſpell of Peace. [*And hee ſhall ſpeake Peace unto the Heathen*] the Gentiles: to whom he ſhall ſpeake Peace, i.e. peaceably, as *Pſal.* 85. 8. & 28. 3. by publiſhing of the Goſpell of Reconciliation. See *Acts* 10. 36, 37. *Ephes.* 2. 17.

3. By the Extent of it; it ſhould be as large as the World, ſtretching it ſelfe into all quarters of the Earth, [*and his Dominion ſhall be from Sea*] the Red Sea, or Arabian Sea, [*to Sea*] the Mediterranean Sea, [*and from the River*] Euphrates [*to the Ends of the Earth*] to the utmoſt Bounds of the Holy Land towards Egypt, viz. the River Sichor, or Rhinocornra. Now the Holy Ghoſt mentions theſe as the limits of Chriſts Kingdome, not that it ſtretched no further, but partly ſpeaking to the capacitie of the vulgar, who conceived theſe